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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LII

JACKSON, MISS., February 6, 1930

NEW SERIES
VOLUME XXXII. No. 6

SUNDAY SCHOOL ATTENDANCE FEB. 2, 1930

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First Church, Meridian.....	706
Offering \$45.95	
First Church, Jackson.....	604
Calvary Church, Jackson.....	787
Griffith Mem., Jackson.....	281
Davis Mem., Jackson.....	339
Parkway Church, Jackson.....	146
Clinton Church.....	296
Brookhaven Church.....	510

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FOR SIXTY DAYS

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Until April first anyone who sends \$2.00 for his renewal to The Baptist Record can also get a copy of "The Life Story of J. B. Gambrell", by E. C. Routh, for \$1.00. That is you send \$3.00, and your subscription to the Record is advanced one year and we will send you a copy of this Life of Dr. Gambrell. The price of the book is \$1.50 net, and it is well worth the price. No man has ever made a greater impress upon Southern Baptist people and their work than Dr. J. B. Gambrell. He spent the largest part of his life in Mississippi, as pastor and editor. He was the people's prophet. He had the heart of the common people; loved them and they loved him. This Life of Dr. Gambrell is well written. It ought to be in every Baptist family. This is the only way you can get it at the reduced price of \$1.00 postpaid. This offer lasts only 60 days. Send in your renewal \$2.00 and \$1.00 for the book.

—BR—

L. T. Dyess was ordained to the ministry by Highland Church of Meridian Sunday. See full account elsewhere.

Fire destroyed the girls' dormitory at Piney Woods School, a school for Negroes at Piney Woods, Miss., last week. The building and all contents were a total loss. Money or clothes or furniture will be gladly received.

One of the best meetings ever held in the First Baptist Church of Ft. Myers, Fla., came to a close last Sunday night. Rev. W. L. Head, 2210 Grant Street, Tampa, Fla., did the preaching. Great crowds came from the first service to the last. The afternoon meetings on Sundays were exceedingly great. More people were present during these services than I have ever seen in a meeting during my three years ministry in Ft. Myers. Our hearts were made to rejoice as we beheld the young and the old confessing their sins and consecrating their lives to the Lord. Thirty-eight joined the church during the revival.—C. T. Tew, Pastor.

It is said that the Seventh Day Adventists gave last year to Foreign Missions \$2,839,674.09. They have only 112,276 members in the United States and Canada. This is equal to more than \$23.27 per annum for each member, or twenty times as much as a Southern Baptist gives.

First Church of St. Joseph, Mo., has installed a system of loud speakers distributed throughout various rooms in the church building, so that the pastor or superintendent or any one may address the different groups in their own rooms when it is impracticable for them to get together.

The Naval Conference in London is attracting the whole world, because the interests of all nations are involved in its agenda and decisions. The work necessarily progresses slowly and will probably require months. The great news agencies of the world and the great daily papers have concentrated a large part of their staff workers in London for this conference. It is incumbent on Christians to pray that this conference may be a means of preserving peace. There are many difficulties in the way, among them fear and suspicion on the part of France and Italy. The purpose of the meeting is pacific and it ought to relieve the nations of much of their burdens of taxation.

The editor was privileged last week to spend five days in a Training School at Hattiesburg. All the Baptist Churches cooperated; also the Baptist people in the Mississippi Woman's College and in State Teachers College. Classes were conducted in the morning at the Woman's College, in the afternoon at the Teachers' College and at night at the First Baptist Church. Those in the colleges were of course attended by their students. Those at the church by the people of the city. Brother Auber J. Wilds, Miss Durscherl and Dr. Maston of Ft. Worth were members of the faculty. The editor was asked to teach the grown folks at the church at night. The book used was Dr. W. N. Johnson's "Stewardship Vitalized". Altogether there were some 250 people taking the work in the various classes, the majority of whom took the examinations. This writer gave no examinations. Pastors Barnhill and Spencer were in constant attendance, as were also Superintendents Hightower and Bass. Recreation and inspiration were well mixed in with work. The editor was called into service to speak at the chapel of Woman's College, also to the group of students and teachers at the church, and to the Workers Council of the First Baptist Church. Superintendent Hightower has promised to tell Record readers how he gets his workers to work. It will be interesting. We were entertained at the Woman's College and found here a beautiful spirit among students and faculty.

The Lost Note in Worship

Eldridge B. Hatcher

I mean the unselfish note. I know that in many churches, here and there, are to be found services rich in genuine worship, but as a rule our present so-called services of worship on Sundays are too largely selfish. They are held mainly for entertainment, instruction, and inspiration of the audience. In other words we hold the services in order that we ourselves may be blessed and "fed."

But is that the high purpose for which the church bell should call the members together on the Sabbath day? Are we the chief visitors at that service? Is not God supposed to be the distinguished guest in whose honor, and for whose worship the service is held?

In my visit last summer to many cathedrals in Europe, I saw the high officials—anywhere from five to fifteen or more—of these cathedrals filing into their building at least once a day, clothed in their official regalia. For what purpose? There was no congregation present to draw them. In fact the vast structure was often entirely empty. They were there to see to it that proper worship (according to their conception of it) was rendered to God in their cathedral on that day, and they themselves did the worshipping.

I saw those processions moving quietly into their great edifices and taking their accustomed places in somewhat small, but highly decorated, enclosures, and I peered at them as they chanted with all manner of strange (to me) intonations, and shoutings. They also prayed and read the Scriptures. But as I saw no congregations I wondered at the apparent indifference of those dignitaries regarding the worship of the masses. Did they not want the people to worship? But I learned later that they felt that if it was left to the masses God would be forgotten, and on many days, no appropriate worship would be rendered to him. Therefore they saw to it that God was worshipped in splendid (?) fashion, and all through England and the continent every day groups of ecclesiastics march into their wonderful church buildings and sing and chant and shout their worship.

On the ship, on my return voyage, I saw a Catholic priest conduct Mass. A congregation was assembled before him, but he manipulated the various articles on the improvised altar before him with his back to the audience and he seemed utterly unconscious of any audience being near him. In other words, he was not doing anything for the audience. He was not aiming directly to help in any way those around him. His speech, I think, was in Latin, and he mumbled and almost whispered. He was doing something as he thought, for Christ, who he thought was being crucified afresh in the Mass before him. That priest in his different activities before the altar, was supposed to be presenting worship to Christ.

He may have been hoping that

many in his audience were learning from him how to worship and were possibly worshipping Christ in the Mass at that moment. But he seemed perfectly oblivious of them.

One beautiful morning in England I attended a service in an Episcopal church at which there were present, besides myself and wife, only the preacher, the organist, and the man who seemed to be the janitor. And yet the preacher went through the entire Episcopal service,—sermon included. What cared he for the empty benches? That church was supposed to recognize God on that day by having worship presented to Him in that building and he was the man employed to have it done. The members were off riding or reading, or—well, they evidently did not consider their presence at that church necessary on that occasion. They had a minister to see that the worship-ritual was rendered.

I felt of course that the above mentioned varied services were largely formal and misdirected and, in the case of the Catholic services, violative of God's prohibition against the use of images and the like in worship. And yet I felt that those church officials had gotten hold of one idea, which we Protestants in America seem to be fast losing and that is that God deserves and desires the united worship of his people, when they gather in his sanctuary and that the high aim of every church should be to see to it that He receives the worship which is His due.

I know that a church must train its members to live Godly lives day by day and move along many lines of service and that mere worship on Sunday is vain unless there be daily such outward activities. But true worship will always bear fruit in such activities. And if a church uses its great Sunday service to entertain and instruct and stir its members and fails to put heart-worship at the center of that service then the work of that church tends to become sounding brass and tinkling cymbals.

It seems to me that in the above mentioned Cathedral and other worship-services a huge mistake was made in the neglect of the masses. Surely God desires that all the people, and not merely the church officials, shall render him worship.

What then, is the mission of the church, as regards its Sunday service? Is it not that its members be trained to come together in the church on the Sabbath unitedly to render to God the rich heart-worship which He so highly deserves. The newspaper reports from our churches of their work is given in terms of statistics (accessions, money raised, etc.) But how little that really tells. Is not the greatest church among us that church which unitedly, week by week, magnifies God with the truest and richest heart-worship. And this does not mean mere singing and observing the usual forms of a church service,

Continued on page 15

A New Commandment

Bryan Simmons

It was on the night of his betrayal. In the upper room at Jerusalem Jesus was endeavoring to fix more clearly in the minds and hearts of his disciples the principles of his kingdom and also to prepare them for his departure.

In the midst of this last discussion he said, "A new commandment I give unto you that ye love one another; even as I have loved you that ye also love one another." Jno. 13:34. This was a command to which they were to give heed amid the troubles just ahead of them and it occurs to me that it is a command for us to heed as we meet the difficulties and responsibilities of 1930.

The Newness of this Command

The disciples may have been tempted to ask, "Master, what is the newness of this command? From the very beginning you have been stressing the principles of love: where is the difference?" Some today might ask that same question, but a casual study reveals the answer.

First. In those to whom it was addressed. He was speaking to those who had been especially entrusted with the matter of carrying on that which he had begun. Likewise it has its peculiar application today to those who are his messengers to a lost world.

Second. In its mutual obligation. They had been taught to love their neighbors without any consideration of a return of such love and to love their enemies who hated them; but here he lays upon them, and upon us, the obligation of loving one another. It is a mutual obligation.

Third. In its likeness and extent. They were taught to love their neighbors as they loved themselves. Here he says, "Even as I loved you." This calls for the highest and most unselfish love and it calls for a love that is unlimited. It is a love to be bestowed under all conditions if it is to be as he loved.

Reason for this Commandment

These words from the Master may have reminded them of differences which had arisen during their walk together with him and some of the more sensitive may have said to themselves, "Why place on us this added and more far-reaching obligation?" His followers should realize that it is enough to know that this or that is his will. He is our Lord and his word deserves to be our law. However, he is not unreasonable and I think it is easy for us to discover the reasonableness of this command.

First. We are his brethren and the children of his Father, the God of Heaven and Earth. It is only reasonable it is that we who are the children of the God of love, members of the household of love should love one another as our Father and Elder Brother loves us.

Second. We can do our work better. Surely Jesus considered the task to which he was calling these men and the difficulties they were to encounter. He knew their human frailties and realized that only Fail-

ure stalked in their path if there was not some tie stronger than human fellowship and he made this tie the bond of love, love like his. Even so, Brethren, we shall fall before the difficulties that beset us on our way during 1930 if we are not upheld by that same wondrous bond of Christ-like love.

Third. It gives assurance of kindship and of our life. John says, We know that we have passed out of death into life because we love the brethren. 1 Jno. 3:14.

Fourth. It is the best witness unto the world that we are children of God. In the next verse Jesus says, By this shall the world know that ye are my disciples if ye have love one to another. The question might well be asked. "How shall the world be led to believe that we are children of the God of love if we manifest enmity and hatred towards each other?"

Difficulties.

Some of the disciples may have said to themselves, "That is the hardest thing he has asked us to do." Jesus must have realized that as he did not include it in his early teachings. It was only after he had taught and trained by precept and example that they were in some measure prepared for it. There are still difficulties but oftentimes the difficulties in the way of doing things make it the more necessary that we do them.

First. Individualities and peculiarities. We see things differently and we have special likes and dislikes. If we were all just alike it would be easier for us to love one another.

Second. Unlovableness. We have habits and short-comings which make it hard to be loved. But when I get to thinking along that line I recall the saying of that poet, which put into plain English goes something like this, "Oh for some power the gift to give us to see ourselves as others see us."

If Jesus loves us with all our peculiarities and short-coming, surely you and I should strive to follow his example and command notwithstanding these things.

Brethren, we have grave problems with which to deal, serious difficulties to encounter and marvelous things to achieve during this year. Love is the key to success. Then let's strive to love one another even as Jesus loves us. Don't love my failures and short-comings, but love me in spite of them and help me by kindly, frank and prayerful counsel to overcome that in my life which makes it hard for me to be loved.

Much joy will be ours and much progress will be made during this year if our purposes, plans and practices are influenced by the words of Paul, For the love of Christ constraineth us. 1 Cor. 5:14; and the words of Jesus, A new commandment I give unto you that ye love one another; even as I have loved you that ye love one another.

Housetop and Inner Chamber

Brother E. C. Williams reports a good training school last week at Pelahatchie.

Dr. J. H. Fuller, once pastor at Yazoo City, has resigned the care of Calvary Church, Atlanta, and will give himself to evangelistic work.

Dr. B. Locke Davis of the Baptist Bible Institute is supplying for the Fifth Ave. Church in Hattiesburg, and they seem to be happy.

Many a Sunday School teacher spends more time studying the Bible in order to teach others than he spends reading it to feed his own soul. How is it with you, Sister?

Good reports come to us of the Bible Conference at Tupelo last week. There are said to have been seventy preachers in attendance. We expect to have a full report by one who was there.

Judson College will have Dr. Jno. W. Inzer for the Commencement and Missionary sermons May 25 at Selma, Ala. The literary address will be by John Temple Graves II of Birmingham, on May 26.

Dr. Wm. J. Mahoney, formerly pastor in Vicksburg, Oxford and Gulfport, is preaching a series of sermons in his church at Bayonne, N. J., in the morning on Baptist doctrines and in the evenings on the Devil and Where He Lives.

Pastor J. W. Lee offered his resignation at Batesville recently but the church declined to accept it. He has been pastor here for 23 years, and from the samples of sermons we have heard him preach on two occasions lately, he never preached better.

Dr. Marriner, pastor of First Church, Hattiesburg, has had to do his work under difficulties of late. Mrs. Marriner has not been in good health and has been under the necessity of remaining a good part of the time in Jackson, Tenn., for medical treatment.

R. A. Walker, singer, was with R. B. Lakin, evangelist, in a meeting at Ceredo, West Va., closing Jan. 30. There were nearly 100 conversions. They are now in a meeting in Fairview Ave. Church, Toronto, Canada. Brother Walker's permanent address is Mt. Olive, Miss.

The Fifth Avenue and Main Street Baptist Churches of Hattiesburg, Mississippi, have organized and are carrying on a Sunday School at Arnold Line. The steadily increasing attendance, and interest shown by the people of that community speak well for the Lord's cause.

Pastor E. T. Mobberly recently resigned as pastor at Purvis and will make his home in Laurel. Brother Mobberly has been pastor in Mississippi for thirty years, coming to us from Kentucky, and has served some of the most prominent churches in the state. He is apparently as vigorous as ever.

"Take heed to thyself and to the teaching was mighty good advice by an old preacher to a novice at the business. Mighty good advice. But did you notice he said first take heed to thyself. Better begin there. The teaching won't amount to much unless you do. If you can't get yourself straightened out, it is hardly worth while to talk to somebody else. Take heed to thyself. Your responsibility is there first. Don't bother with the others till you have made some progress here. The cultivation and upbuilding of your own soul, your own Christian life will put meaning and power and boldness into your efforts for others. A failure here wrecks the whole program of Christian work. It is not selfishness to start with yourself, on the contrary it is the sum of egoism to start anywhere else. To start with self is a recognition of your own spiritual poverty and insufficiency. In the sermon on the mount

Jesus started with the inward character of those who "were to preach righteousness to others." Only thus can we be the salt of the earth and the light of the world.

In keeping with the policy of the First Baptist Church, Shreveport, La., in featuring some phase of denominational work each week on its Sunday evening radio broadcast, it is announced that the Baylor University Woman's Choral Club will be the feature that will be presented over Station KWKH Sunday night, February 16, from 9 to 10 o'clock, Central Standard Time. The club at that time will complete a week's tour at Shreveport, under the direction of Mrs. Allie Coleman Pierce, and will feature sacred music in its radio program of one hour.

There has been no more hopeful indication for the future of our Baptist work than the willingness and purpose of some of our leaders to sacrifice in its behalf. Two instances of this kind have recently come to our knowledge. The presidents of the Baptist Bible Institute and of the Woman's College have both voluntarily asked that their salaries be reduced by \$1,000 a year because of threatened deficits in the current expenses of these schools. No compulsion nor suggestion came from others. It was their own proposition. These are not the only instances of this kind among us, but they stand out as fine exhibitions of unselfishness and have provoked others to good works. This is the true spirit of the religion of Jesus.

The First Baptist Church at McComb observed the eighth anniversary of the pastorate of Dr. John W. Mayfield Sunday. He came to the church in February, 1922, from Opelika, Ala. Since his coming the church at McComb has received 1,059 members by letter and baptism; 505 have been dismissed by letter, and 55 have died. The total membership today is 1,620. Dr. Mayfield preached a splendid sermon Sunday, pledging his whole heart and life to renewed effort in the Kingdom. He said that from now on he would not be interested in building; that he would keep up with the routine work of a pastor but it was in his heart to "major in preaching". A fine spirit pervades the entire work of the church, and the ninth year of Dr. Mayfield's pastorate begins under very favorable auspices.

Most of our people have seen the announcement of the gift of Mr. J. H. Anderson of Knoxville to the Baptist Bible Institute of \$10,000. Mr. Anderson is a member of the First Baptist Church of Knoxville, Tenn., and one of the leaders in the Baptist Brotherhood movement. He has one of the finest messages on the Layman's financial opportunity in the church which we have ever heard. He is as modest as a woman, as simple as a child and as courageous in faith as an apostle. The Bible Institute has an annual lecture course provided by a layman, Deacon Tharpe of New Orleans, the lectures delivered by a layman for the benefit of preachers and other workers in the Institute. This year Mr. Anderson was asked to deliver the lectures and did so. His church in Knoxville had already made a generous contribution to the Institute in response to the Emergency Appeal. But he was evidently impressed with the great opportunity in New Orleans and the service the Institute is rendering. Hence his additional gift of \$10,000. At present the gifts of Southern Baptists have enabled the trustees of the Institute to pay their personally endorsed note at the bank and the interest, and to make another note for future payments as they did last year.

A copy of the Scott County Associational Minutes is at hand. The moderator is W. L. Meadows, vice-moderator J. L. Hughes, and clerk J. H. Street. They are well arranged. First is an index so that you can see what and where to

find. The whole record shows care in preparation, and the printers work is well done. Minutes of the W. M. U. are also included. There are 23 churches reporting. Fourteen of these have Sunday Schools. Seventeen report additions by baptism to the number of 95. There were 81 received by letter. The present membership numbers 2,859. Less than half of the churches have prayer meeting. The total of gifts to local church work was \$17,384.48. Gifts to the cooperative program were \$3,161.23; designated gifts \$1,209.88, making a total of \$2,486.86. The grand total of gifts for all purposes \$24,601.20. The largest number of baptisms reported by any one church was 12, by Lake, and by Jerusalem Churches. Then Forest 11; Clifton and Morton 10 each. There were 10 churches which report no gifts to denominational work. The total value of church property is \$69,025. One church reports no gifts to anything. Another church reports a contribution to the minute fund alone. Only one church in the county has preaching every Sunday. Seven have preaching twice a month and the others only once a month.

Into the Methodist Hospital in Hattiesburg, a group of young women belonging to the "Life Service Band" of Mississippi Woman's College went one day to take flowers or speak a cheering word to the sick. As they passed one room an open door revealed a young man who had been badly cut up in a sawmill. He had just been brought back from the operating room and was still under the influence of the anaesthetic. The girls walked softly in and put a tract down on the table, telling about Jesus, and quietly left. Two weeks later the girls were back in the hospital on their ministry of mercy. A nurse called them and said, "There is a young man in room 27 that wants to speak to you." They went and found the young man for whom they had left the tract. He told them that he had a good father and mother, but himself had been indifferent to religion. Often had the Spirit of God spoken gently to him in warning and admonition; and he had paid no attention to it. He said, "I suppose I should have gone on and been eternally lost, but God in his mercy suffered me to be cut up in a sawmill and be brought to the hospital. I read your tract and it showed me the way to God. I am grateful. But there are lots of other people in the hospital; and I want to ask if you will not do for these folks what you have done for me. Maybe they need it too. And I hope you will help them." Yes there are others.

God's grace is abounding; but he is a sovereign. He works all things after the counsel of his own will. The wind bloweth where it pleases. He will have mercy on whom He will. Many years ago this writer went to a home to speak with a young lady who was not a Christian about her soul. The mother and a sister were also in the room. As the claims of Jesus were presented the young woman addressed showed by her face that she was hardening her heart. This brought disappointment and grief to the preacher. But he looked up and noticed that her sister's face was bathed in tears. Immediately he asked: "Are you not a Christian?" Her prompt response was, "No, but I want to be." In five minutes the way was shown her and she was rejoicing in the Savior.—Again a few years ago in a meeting in the southern part of the state the visiting preacher and pastor were accompanied on a tour of personal work by the school teacher in the community. The preachers in two or three homes had told the way of salvation to some whom they had sought out. As we got back in the car the school teacher, who was supposed to be a Christian, said to one of the men, "Preacher, you will have to help me; I need help; I am a lost man." On the way back the same story of Jesus' love for the sinner and sacrifice for sin was told. The man who with shaking voice had asked for help, gladly received the word, and that evening in the church confessed Jesus as Lord and Savior. Yes the wind bloweth where it listeth. Let us be glad to work with Him.

Editorials

BETTER SACRIFICES

We have seen in previous articles on the "Better Things" in the Epistle to the Hebrews, first that Jesus was shown to be "better than the angels," Jesus being the mediator of the new covenant, and the angels mediators of the Old. We saw also that His was a Better Priesthood. Now we find in the next place that there are "Better Sacrifices" (Heb. 9:23) in the Christian basis of faith than under the old order.

It is not meant here that the writer of the epistle takes up each of these subjects and discusses them separately. They are all run together in his treatment of them, as they are joined together in fact. But they are all there joined together and at the same time separable as are the strands of a rope.

Especially is it difficult to separate between the Christians' High Priest and his sacrifices for sin; but they are distinct in thought. The Christian is here said to have not merely a sacrifice for sin, but the sacrifice for sin, the only true and genuine sacrifice for sin; the only sacrifice that can in truth and fact take away sin. And this is proved from scripture and from experience.

It is proved from scripture that the sacrifices and rites and temple (or tabernacle) provision made to deal with sin were only a shadow and symbol of the true. This is shown from the direction given to Moses in the mount, where he spent forty days with God in study, in contemplation, in seeing God's plan and hearing His direction. Repeatedly he is told, "See that thou make it, or do it according to the pattern showed thee in the mount." There seems here to be indicated more than an architect drawing even the revelation of God's eternal purpose and plan of redemption through the sacrifice of His Son. As Abraham saw Jesus' day and was glad, so Moses here seems to have been shown the divine plan of redemption and told to set it forth in symbolic representation in the tabernacle and its sacrifices. So we are told that "the law having a shadow of the good things to come, not the very image of the things, can never make perfect them that draw nigh."

The scripture further testifies to the inadequacy of the old and the superiority of the new sacrifices in saying, "Sacrifice and offering thou wouldest not, but a body didst thou prepare for me. In whole burnt offering and sacrifices for sin thou hadst no pleasure: then said I, 'Lo, I am come to do thy will, O God'." Again the scriptures of the Old Testament point to the need and declare provision for a better sacrifice for sin in Jeremiah 31, which says "After those days saith the Lord, I will put my laws on their heart, and their sins and their iniquities will I remember no more."

Reason and experience corroborate this teaching of scripture, according to the testimony of this epistle to the Hebrews. It is an appeal to reason to say that the blood of bulls and goats can never take away sin. It stands to reason that these things do not in themselves meet the situation. They cannot balance our account with God. They are only God's sign boards pointing the way to something else on down the road.

Conscience also testifies to the same thing, for those who offer animals as an atonement for sin do not find satisfaction, the sense of cleansing and forgiveness and peace. But they keep coming back with more offerings in an effort to appease conscience. "The law can never with the same sacrifices, year after year, which they offer repeatedly, make perfect them that draw nigh. Else would they not cease to be offered?"

But conscience is just as clear in its testimony to the sufficiency and completeness of the sacrifice which has been made by Jesus in His own blood. "We have been sanctified by the offering of the body of Jesus Christ once for all. For

by one offering He hath perfected forever them that are sanctified. And the Holy Spirit beareth witness to us." Heb. 10:10, 14.

The completeness and adequacy of this sacrifice in the mind of Jesus Himself is shown by his subsequent conduct. He said on the cross, "It is finished." And we are told in this Epistle to the Hebrews, 10:12, that "when he had offered one sacrifice for sins forever, he sat down on the right hand of God; henceforth expecting till His enemies be made the footstool of His feet." He waits in perfect confidence to watch the effectiveness of his sacrificial work.

If men ever get the true meaning of this message in the letter to the Hebrews, the Eucharist, the sacrifice of the mass is completely eradicated from their hearts and their theological and religious systems. The mass is a repeated sacrifice for sin, and is in subversion of the whole teaching of the gospel of Christ's atoning work. It cannot be repeated. To attempt to repeat it is to deny its efficacy. The mass is the center of the whole Roman Catholic system. By it it lives; without it it dies. And it is utterly antagonistic to the gospel of Christ. The whole sacramental system is an utter repudiation of the sufficiency of the atonement of Jesus Christ. There is no book of the New Testament that more needs to be studied, understood and taught today than this letter to the Hebrews.

There are also two practical lessons for others who are not troubled with sacramental notions: If this sacrifice of Jesus is what it is here represented to be, then all barriers between us and God have been removed. We may have access with boldness to the throne that we may obtain mercy and find grace to help us in every time of need. Are we availing ourselves of our purchased rights through the blood of Jesus? This is a new and living way, through his flesh. It is ever open. God has made it so of his own will. Ours is a perfect and an eternal redemption.

The other lesson for us is a caution against despising or undervaluing the atonement. If we turn from this there is no other way. All other doors are closed. This only is open. If we lightly regard it, and do not avail ourselves of it for access to God, for forgiveness and cleansing from sin, if we continue in sin and indifference when an open door is put before us to deliverance and victory, then indeed are we in great and immediate peril. If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful expectation of judgment and a fierceness of fire which shall devour the adversaries. In comparison with the punishment of those who violated Moses' law, of how much sorcer punishment shall he be judged worthy, who have trodden under foot the Son of God, and have counted the blood of the covenant wherewith he was sanctified an unholy thing. It is a fearful thing to fall into the hands of the living God.

BR

THE FUTURE OF CHRISTIAN EDUCATION

This is not a prophecy; it is meant to be a serious study of a serious subject; some would say a serious situation. It is meant to be more than a study; unless it provokes real study on the part of others it will fail of its purposes, and of doing any good.

Education in the modern sense is the product of the Christian religion which makes men alive in every part of their being. The coming of Jesus was that we might have life, and have it abundantly. The word "life" appears more often in the New Testament and stands out more prominently as its characteristic than the word "salvation."

Even when Jesus said to Peter "Thou shalt catch men," the word really means "take them alive." Life is the one thing more than any other that characterizes the effect of Jesus' ministry. It is very natural, therefore, that education as the means of releasing and directing the intellectual life forces and sources should be

the product of Christianity. The history of education and of educational institutions will bear out what has been said. The schools were started by the churches.

The question will naturally arise, "How close shall the connection between education and religion remain, to the good of both? Shall there remain an organic connection between the schools and the churches. Shall the churches, or Christian people in these churches, be responsible for the maintenance of schools? Shall they hold direct control of them, and shall the schools be responsible to these Christian bodies?" It is well to examine these things before forming hasty conclusions; not simply to answer them from traditional attitude and bias. And certainly it is not well to make answer without consideration; or to follow the crowd which ever way it goes.

That education has grown to proportions inconceivable to those who started it is beyond question. That schools have grown in number and size and influence beyond our dreams is certain. That they have developed a technique and a character that requires specialization is also true. That they have invaded many fields; hand work, machine work, professional work, law, medicine, engineering of every sort; commercial, theological and on and on, excites amazement. That the citizenship of a nation is awakening to its universal need is shown in the public school system, which is more comprehensive than any other system in the world, except religion, is plain. How this child has grown.

Should this and will this child continue to live in the same house with its mother? Or should this off-spring of religion now set up housekeeping for itself? Certainly some departments of it have already moved out and established new quarters. Education now seems the concern of the whole nation and of all the people irrespective of religion, and in some places and respects independent of religion. What does the mother think of her child; and what does the child think of the mother?

Certainly there are products of religion, the fruit of Christianity which do not need to be organically connected with the churches. Modern governments have been shaped by Christian ideals and founded by Christians or men with Christian training. But we do not wish in this country that the Church shall dominate the State. Even modern commerce is in large measure the product of character and confidence created by Christianity. But the churches do not wish to direct the business of the country or of the world. We are glad if we can saturate government and industry and commerce with Christian ideals and principals. Are the schools in this same category? Do schools now occupy the same relationship to the churches as business? And have they done so in the past?

We must recognize that some things which are the products of religion, or the by-products, can now be taken care of in other ways, and ought to be. We know of no asylum for insane supported by a church, or operated by one. The State also makes provision for children who are subnormal mentally. The State builds hospitals, and provides for the elementary education of the masses. All are glad that the religion of Jesus has so permeated modern society that good institutions spring up. Latent humane instincts in men fructify under the atmosphere of the gospel. If America is a Christian nation, it is not because there is any union of Church and State, or because religion is protected or supported by the State, but because the men and women of the nation have been leavened by the gospel in all their ideas of life.

Now has Education gotten beyond the control of Christian bodies? Or does it need the control of Christian bodies? Certainly a large part of Education is not in control of the churches. Witness the public schools. Witness the professional and technical schools. Witness the great State Universities and privately endowed universities. They cannot be made responsible to Christian bodies. And there is no desire on anybody's part that they should be.

Has Christianity performed its task in education by setting it well on its way? Is there any need for the churches to further function in the educational field? Is our work done, and

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must we now turn over the task to the State or other organized agencies? Are we now to give these children of religion our parting blessing and turn our attention to something else? Having begun the work of education can we now confidently trust the whole matter to somebody else and dismiss the matter from our minds and put our pocket books back in our pockets till the tax collector comes around?

These questions are asked seriously, and these things are said in order that our people may know the need of serious thinking; and that they may do their own thinking, do it seriously and honestly. The questions will be answered variously; are being answered variously; and by many have been answered variously for many years. But it is well to study them again. We will have to study them again whether we want to or not. And the answer, some sort of an answer cannot be long delayed. We have got to settle this question; or at least come to some workable understanding of it, and agreement on it.

Here endeth the first lesson.

BR

PRESENT CRISIS IN CHRISTIAN EDUCATION

—o—

What we have said in another article about the Future of Christian Education, needs immediate attention: it has a pertinent bearing on all the plans for all our work. We are today "confronting not a theory but a condition." People are calling for a clear definition of Christian Education. It is true that Christianity started education, but when and in what sense is education Christian. Remember, as Abraham Lincoln said, calling a dog's tail a leg does not make it a leg. And calling a puppy a pig does not make him taste like pork. The writer is one who has had experience with pigs and puppies, not in the dining room, but in the educational field.

We do not propose here to go into elaborate definitions of Christian Education. Do that yourself. Certainly if we are to have Christian Education in name we must have it in fact. We are not intimating that there is general failure here. Each institution must prove its own product. With all our soul we believe that Christian Education has been worth to us, and to the world, all that it has cost us, and much more. But that does not mean that it may not yet be worth much more or that it may not yet fail at its task.

Our concern is not as to whether Christian Education is worth all it has cost us; but whether it is worth what it is going to cost us; and whether our people have or will have such an appraisal of its value as to make them willing to pay the cost. In other words, are we going simply to talk Christian Education, or are we going to maintain it? Some who have talked it have not proved their word by their works. We need both their countenance and their coin.

Before we go any further with this there are some questions which need to be asked and fairly answered. If they cannot be answered at our end of the line, try them at yours.

Here are some of the questions and you may do your own meditating.

Is there a place for Christian Education in our program of work today? Is there a necessity for it? Is there in our people a conviction of its importance or worth? Can Baptists and other Christian bodies survive without it? Can the present order of society and government survive without distinctively religious education? They are asking this question in heathen lands as well as Christian. How is Christian Education related to life, to the churches, to other Christian institutions? How may Christian Education be secured, promoted and maintained? Don't look for ready made answers to be handed you by somebody. And don't pronounce the answer till you have at least thought into it. We will not say through it.

We have some men among us who are thinking seriously about these things. Some who are experienced in dealing with matters educational. They might speak a helpful word to the people

just now. In the mean time there are some things to which attention is directed.

Other States and other denominations are confronted with some of the same difficulties that we are facing. It is not a local problem, nor confined to one denomination. We may learn from one another and help one another. It may not be an entirely new problem, but it is at an acute stage. Maybe it is not primarily an educational problem. It may be essentially a religious problem. Maybe if all our people had more religion and better religion, our problems would be simpler. It stands to reason that if we had more religion in our churches and our homes, we would have more in our schools. Probably if we put a higher value on religion we would find more of our boys and girls in schools where emphasis is placed on religion. There are many angles.

Now we want to call attention to one thing in particular. It is as to why the present situation with reference to Christian Education, has become acute. That it is acute everybody knows that knows anything about it. And those who are closest to it know it most surely and painfully. This does not of necessity mean that the existence of the institutions is in peril or uncertainty. Some think they are in danger of passing out, or some of them. But all know that their usefulness may easily be impaired and their activities greatly handicapped. This note of warning is not meant to add to their peril, but to indicate the need of relief. What needs to be done?

In the first place our danger is due to our success. This success is evidenced in two directions. First is that religion having given birth to the educational impulse and system, has produced a progeny that crowds the mother into a corner. We are like the Italians who produce so fast that the country is too small to contain them. There's a problem for statesmen. But to drop the figure the educational impulse has taken hold of the State and money has been poured into the laps of our schools, their numbers have greatly increased and their equipment has increased many fold. This is true whether you refer to public schools, Agricultural High Schools, Junior Colleges, or the standard colleges of the State. We have not the figures at hand, but it is conservative to say that millions of dollars have been spent in Mississippi and millions are now being spent in these educational enterprises. Sixteen new buildings at the University of Mississippi is one item in the count.

Now, none of us oppose this progress. It is our joy and our pride, provided the educational results are commensurate. But this makes the situation more difficult in the field of distinctively Christian Education. Competition is the life of trade, except when it is the death of it. This is one of the facts we have to face.

Another fact we have to face is that our people are not a unit as to the plans for Christian Education for the future. It is not necessary for unanimous agreement in all the details of any business, but it is necessary to be united on plans and policies that effect the nature and number of our institutions. How many schools do we need? What sort of schools ought they to be? What should be the aim or chief thing in the product of these schools? What should be in the curricula? Where should the emphasis be placed? On what shall we major? How may the essential spirit of Christianity be embodied in the institutions, and the Christian life be reproduced in the young men and women? Are we doing what we can to keep the schools in touch with God, and with the people? Lots of questions are being asked, and maybe it will start all of us to thinking. And this may not be the last word.

BR

See in another column special premium offer to those sending in renewals now. It doesn't matter when your subscription expires, you may take advantage of it. Also see the offer we are making to anyone who sends us four new subscriptions and \$8.00 to pay for them. These offers will last only through February and March.

HOME COMING AND BIBLE STUDY WEEK AT THE BAPTIST BIBLE INSTITUTE

E. O. Sellers

—o—

Beyond question the Home Coming and Bible Study Week of the Baptist Bible Institute, January 27th-February 1st, was the most outstanding event held in the history of that "School of Providence and Prayer".

The program combined the Layne and the Tharp Foundation Lectureships with classes in Church Administration, Bible Study and Practical Church Music.

Dr. P. E. Burroughs and Dr. Clay I. Hudson of the Baptist Sunday School Board presented the Church Administration classes. These were greatly appreciated and largely attended. President W. W. Hamilton and Professor E. O. Sellers taught the remaining classes.

Mr. James H. Anderson of Knoxville, Tennessee, delivered the Tharp Lectures, "The Preacher From The Layman's Viewpoint". His modesty, evident sincerity and heart power led all to a fresh appreciation of those Christian graces so lovingly presented and exemplified by Mr. Anderson. As a demonstration of his heart interest in the life and work of the Institute, Mr. Anderson modestly said "A little bird has told me that the First Baptist Church of Knoxville, will give \$10,000 more to the Institute Emergency Appeal", and before leaving the city left his check for that amount in the Institute business office.

Dr. Geo. W. Truett delivered the Layne Lectures and also spoke at the Alumni Banquet and Baptist City Social Union. Never have we heard Dr. Truett speak with greater power and effectiveness, ring truer to the great Christian doctrines, or move his audiences more profoundly. He chose such subjects as Prayer, The Sufficiency of Christ, and The Dedication of Life. His visit to New Orleans will long be remembered by all who were privileged to attend upon his ministry during Home Coming Week.

BR

BAPTIST BIBLE INSTITUTE EMERGENCY

W. W. Hamilton, President

—o—

Having received enough funds from the Emergency Appeal to make substantial payments at the New Orleans banks, it was possible for the trustees of the Baptist Bible Institute during their annual meeting to make temporary arrangements for carrying the balance of the emergency indebtedness until Southern Baptists could provide further help. They were forced, however, to endorse another personal note.

We have been enabled through receipts to date to pay the note for \$35,000 endorsed by the trustees a year ago and have also paid all interest falling due during the year. We still need \$98,900 in order to pay in full the amount of the "Emergency Fund" authorized by the Southern Baptist Convention. By all means this amount should be raised before the meeting of the Convention in May.

The trustees held out to the banks the promise of further returns from states which had not at the time reported. The tide is coming in, and we are rejoicing that Southern Baptists are more and more showing their purpose to care for this great missionary school.

BR

To The Board Of Trustees Of The Mississippi Baptist Orphanage:

Because we believe that it would be for the best interests of our Orphanage and of our co-operative work in Mississippi, we earnestly urge you to remove Mr. W. E. Thompson from the Superintendency of the Mississippi Baptist Orphanage.

Yours very truly,

—Durant Baptist Church.

Done by order of the Church in business session on February 2, 1930.

BR

The Word and Way says that when Dr. Truett recently preached at the Grand Avenue Temple daily at noon in Kansas City the house was filled and that the preacher kindly and boldly avowed his faith in the fundamentals of the gospel.

OUR ORPHANAGE SITUATION

—o—

Numerous mistakes have been made which are the cause of our present trouble at the Orphanage. To begin with some one will likely hasten to say that I have made a mistake in entering in where I was not wanted in the writing of these articles. This may be true, but I am yet to be convinced of it. And if I ever come to see that I have made a mistake, in the whole or in part, I shall gladly make acknowledgments to my brother Baptists in Mississippi and amends to anyone whom I may have inadvertently harmed. My motives have been pure, and I have sought to sympathetically deal with a delicate, but, to some, an apparently desperate situation.

The Board of Trustees did not make a mistake in their effecting a change of administration at the Orphanage about a year ago. I am thoroughly convinced now of that fact. I was not then. With all the splendid qualifications that Bro. Massey had, he was not the man for the place.

Mr. Thompson made a mistake when he employed a nominal Catholic as a matron in the institution. Not that people other than Baptists could not give as good service, but there are plenty of Baptists in Mississippi to take care of the children committed to the Home and to look after the administration of its affairs.

Mr. Thompson made a mistake also when he resorted to the methods of corporal punishment which he did, regardless of whether he lost his self-control or not.

Bro. Massey made a mistake in not leaving the institution and its inmates entirely alone after his term of office had expired.

The two matrons who whipped Lucile Cochran "unmercifully" made a serious mistake.

The girls in the Home, who are involved, made a serious mistake in disrespecting authority and not giving ready obedience, thus contributing a large share in bringing about this ugly situation.

The Baptists of Mississippi, through their Board of Trustees, have made a mistake in adopting the policy of allowing a child to remain in the Home indefinitely after a certain age, regardless of its attitude toward the rules and regulations of the Home.

It is a mistake for parents and friends who commit children to the care of the Baptists of Mississippi, or of those who assume their support while they are in the Home, to be unwilling for the children to submit to the constituted authority, rules and regulations of the Home, if this is or has ever been true.

Mr. Wells made a mistake in his investigations of the recent whippings at the Orphanage in not going about it in the closest cooperation with the office of the Superintendent, thus permitting it to appear that he was "meddling" with the discipline of the Home.

It is a mistake for any one or small group of Baptists anywhere in Mississippi, in Jackson or out, to think that he or she or they have a "corner on the interest and love" for the Orphanage and orphan children. We all share alike in this respect, though some of us have more time, money and opportunity to give to this blessed work than others; yet others of us have to spread our interest, time and money out over other objects that are doubtless equally as important. We must all remember that this institution is bigger than any one of us, and will go on through the years in its beneficent work after we of this generation have gone to our eternal home—if so be, we leave it intact.

We Baptists over Mississippi make a mistake to think that Jackson is "down on the Orphanage," as some of us were made to feel a year or two ago when the school situation was so unsettled. That problem has been worked out to the best interests of all, I feel, and the people of Jackson, Jew and Gentile, of all denominations and no denomination, and most especially the Baptists there, are just as solicitous of its welfare as ever before. In many and varied ways they contribute to its ongoing and to the needs of the children individually and collectively. And why shouldn't they? They are in close proximity to the Home and we Baptists over the State

should expect them to take special interest in it.

It would be a mistake, however, if it should ever come to pass, that a small group in Jackson should ever seek to "run the institution" or "run off" any and every Superintendent who might not be especially to their liking without regard to the wishes of the Baptists over the State. That would be a sad state of affairs, indeed.

It would also be a mistake, if it should ever come to pass, that the Board of Trustees should become a "one-man Board," that is, should one man so come to dominate its course of actions that all other members merely nod assent or sit mum while he should dictate its policy. This, too, would be a sad state of affairs.

It is a mistake for other folks, not Baptists, to try to dictate a policy in respect to this case or any other phase of Baptist life. Baptists won't take dictation from one another, and dictation from the outside, real or apparent, has only a tendency to aggravate.

It was a mistake for some person or persons to have distributed, free gratis, on the campus of the Orphanage an issue of a certain daily paper announcing in bold headlines the grand jury's indictment of Mr. Thompson, in sufficient quantity for almost every child in the Home to have a copy. This was a breach of ethics bordering onto malicious mischief.

The Board of Trustees, in my judgment, made a mistake in electing Mr. Thompson for another year, and seeking the endorsement of the State Convention Board in annual session at the time, just on the eve of Mr. Thompson's recent trial. I am not questioning the wisdom or the unwise-dom of his reelection, but it seems to me it would have been the part of wisdom to have deferred action on this point for a few days.

It is a mistake for the enemies of Mr. Thompson to say that if he continues at the head of the Orphanage, he will be prosecuted to the limit at the next term of court; but, if he steps down and out, there is no likelihood that the suit will be pressed. Mr. Thompson is either guilty of a crime worthy of notice, or he is not. If he is criminally guilty, the State knows no latitude nor longitude, altitude nor debasement, as respects the criminal; but he should be prosecuted without fear or favor whether he is at the head of Baptist Orphanage or in the remotest corner of the State. For them to put the "iffs" and "ands" as above stated is to admit one of two or more things: Either he is not guilty of anything worthy of particular notice, and they are using the method of prosecution as a means of persecution; or they are pressing the civil authorities to push the suit as a pretext to oust him from office.

It is a mistake to try to run Mr. Thompson out of the position he now holds. He is so constituted that he won't run. Other methods would be more effective.

It would have been a mistake for Mr. Thompson to have gone from the Home a few weeks ago, under fire, as that would have been demoralizing to the good order of the Home for some time to come.

It would be a mistake for the Board of Trustees to resign as several of the members have suggested and as one or two have attempted to do. That would be a bad course to pursue. The Baptists of Mississippi expect that Board to look after the interests of this institution till the next meeting of the Baptist State Convention in November.

It is a mistake to think that Mr. Thompson is the only Baptist man in Mississippi who could "carry on" at the Orphanage.

In view of all the facts, conditions and circumstances, I am of the strong conviction now that Mr. Thompson will make a mistake to stay on indefinitely at the head of the Orphanage, after affairs have become normal again. I was not of this conviction, at the first. He should vacate in the interest of peace and harmony. He has been sustained by a majority of the Board of Trustees, and I venture to say of a vast majority of the conservatively thinking Baptists over the State through the stormy period. And very few have been so radical in their views to think that

it would have been best for the Orphanage for him to have gone out or been forced out during the stressful days of a few weeks ago. But, now, that normalcy has been restored and the opposition is only quiescent and not at all acquiescent, it would not only be the part of wisdom, but an act of Christian manliness to retire quietly and allow the Board of Trustees to unite on some one else, and the minds of our people to become more settled.

I sincerely hope that something that I have said or done may contribute to peace and harmony among the members of the Board of Trustees, and that the best interests of the Orphanage may have been conserved, and all things may work out together for good to those who love God.

Yours for peace and harmony,

—J. L. Boyd.

Pickens, Miss.

P. S.—This article was prepared and ready for the publisher before any newspaper notoriety of the past week was given to the public regarding health conditions at the Orphanage.—J. L. B.

BR

AN OLD TESTAMENT VERSE

—o—

By James E. Dean

"And it came to pass, when he made mention of the ark of God, that Eli fell from off his seat backward by the side of the gate; and his neck brake, and he died: for he was an old man, and heavy. And he had judged Israel forty years." (I Samuel 4:18).

This is the familiar story of the death of the priest Eli. But we are likely to forget the last sentence in the verse above; he was also judge of Israel. The First Book of Samuel carries forward the story of the gloomy, dismal period of the Judges. The book called Judges names thirteen judges; First Samuel names two others, Eli and Samuel. For "Samuel judged Israel all the days of his life" (I Sam. 7:15). There were thus fifteen judges in all. We do not know the length of this dismal period, for most of the judges ruled over only a portion of the Israelites. Their periods of judgeship are largely contemporaneous and so we cannot make any reliable estimate of the length of the period. Jephthah did his work east of the Jordan, Othniel and Samson were confined to the South, and Deborah and Barak were in the North. In the Song of Deborah many of the tribes are mentioned by name; some responded to her call to battle and some are rebuked for not heeding it, but the tribe of Judah not even mentioned.

Some may get the conception that two books of Samuel were written by the prophet Samuel, but this is certainly erroneous, for I Sam. 25:1 relates the death of Samuel and the lamentation of the people for him. There are seven more chapters in I Samuel and the entire twenty-four chapters of II Samuel that could not have been written by him. The original writers or compilers must remain unknown, but it seems evident that the name Samuel was given because of the prominence of Samuel in concluding the period of the judgeship and in inaugurating the kingdom. Originally these two books constituted a single book in the Hebrew Bible, called Samuel.

It is interesting to observe that Samuel anointed both Saul and David, and these two books give the complete account of their reigns, for the first chapter of I Kings relates the death of David. When the Greek translators of the Septuagint first separated the original book of Samuel they made the division immediately after the account of Saul's death. The Septuagint calls the books I, II, III, and IV. Kings. Our arrangement and that of modern Hebrew Bibles is a compromise between the original Hebrew and the Septuagint. In such a curious fashion did some of our Bible divisions originate.

Baptist Bible Institute, New Orleans.

BR

Many a preacher has spent more time in one sermon preaching on prayer than he ever spent in one season of prayer in his life. And that's where our weakness is. How is it with you, brother?

"Ye shall... and in all... uttered... spoken... taken up, sight. A... ardent... stood by... "Ye men... into Heav... up from... manner, a... Acts 1-8.

Many... the Chur... the Son o... just as... resurrect... "If I go a... come aga... where I a... "Our... we look... who sha... fashioned... "We sh... be chang... eye, and... and we s...

"For t... Heaven v... angel, an... in Christ... and rem... them i... air, and s... fore com... Thess. 4-

There... As He w... sonally, ... was seen... "Behol... shall see... brethren, Christ." brethren, 5-7-8. "hour you fore be y... not, the ye heed, the time fore, for house co... the cock... suddenly unto you "Behold, me, to g... shall be."

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- "THIS SAME JESUS"

"Ye shall be witnesses unto me in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things while they beheld he was taken up, and a cloud received him out of their sight. And while they looked steadfastly toward Heaven as he went up behold two men stood by them in white apparel, who also said, 'Ye men of Galilee, why stand ye gazing up into Heaven? This same Jesus who is taken up from you into Heaven, shall so come, in like manner, as ye have seen Him go into Heaven.' Acts 1-8-11.

Many professed Christians, many "members of the Church," do not know that our Saviour, Jesus, the Son of God, will return to the earth, in person, just as he appeared to his disciples after His resurrection and before His ascension to Heaven. "If I go away and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also." John 14-3.

"Our citizenship is in Heaven, from whence we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body." Phil. 3-21.

"We shall not all sleep (die) but we shall all be changed, in a moment, in the twinkling of an eye, and the dead shall be raised incorruptible and we shall be changed." 1st Cor. 15-51-52.

"For the Lord Himself shall descend from Heaven with a shout, with the voice of the Archangel, and with the trump of God, and the dead in Christ shall rise first; then we who are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord, wherefore comfort one another with these words." 1st Thess. 4-16, 17, 18.

There is nothing figurative in this language. As He was seen to go away in bodily form, personally, so will he come "in like manner" as He was seen to go into Heaven.

"Behold, He cometh with clouds, and every eye shall see Him." Rev. 1-7. "Now I beseech you, brethren, by the coming of our Lord Jesus Christ." 2nd Thess. 2-1. "Be patient therefore, brethren, unto the coming of the Lord." James 5-7-8. "Watch therefore, for ye know not what hour your Lord doth come." Mat. 24-42. "Therefore be ye ready, for in such an hour as ye think not, the Son of Man cometh." Mat. 24-44. "Take ye heed, watch and pray, for ye know not when the time is." Mark. 13-33. "Watch ye therefore, for ye know not when the Master of the house cometh, at evening, or at midnight, or at the cock-crowing, or in the morning, lest coming suddenly He find you sleeping. And what I say unto you, I say unto all, watch." Mark. 13-34-37. "Behold, I come quickly and my reward is with me, to give to everyone according as his work shall be." Rev. 22-12.

Dear reader: How would you and I feel and act if we knew, positively, that Jesus Christ, the Son of God, would "come again, with power and great glory," within the next thirty days? Would we rejoice and be glad? Or would we fear and be sad?

—C. M. Sherrouse.

BR— THIS WILL MAKE YOU GLAD

Here is an opportunity to get a \$1.50 book that you want without its costing you one cent. The Life Story of J. B. Gambrell is a new book, recently written by one who knew him well and worked side by side with him. The author is Dr. E. C. Routh, formerly editor of The Baptist Standard of Texas, now editor of the Baptist Messenger of Oklahoma. This interesting and instructive biography can be secured by sending to The Baptist Record four new subscribers to the Record for one year each at \$2.00. That is you send us the names of four new subscribers and \$8.00 and we will send you the book postpaid. This offer cannot last long. We are making it for only 60 days. You can get the subscribers with little effort, and you will enjoy the book and be profited by it for a lifetime.

Stewardship Department

By G. C. Hodge, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

THE PRIMACY OF STEWARDSHIP

(Continued from last week)

IV. STEWARDSHIP SHOULD BE GIVEN A PROMINENT PLACE IN THE LIFE OF EACH CHURCH BECAUSE THE SUCCESS OF EVERY PHASE OF KINGDOM WORK DEPENDS UPON STEWARDSHIP.

1. Evangelism. (See last week's issue.)
2. Bible Study.

The Bible is the Christian's text book. It was written by men who were miraculously guided by the Holy Spirit, not only in choosing the subjects they wrote about, but also in the selection of the words they wrote. The Bible is the blue-print, according to which everyone must work if he pleases God. It is the straight-edge, by which each one is to determine whether his thoughts, words and deeds are right or wrong. It is both the chart and the compass for all who are on the sea of life. It is the Christian's food, without which he cannot "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." It is the only and the all-sufficient guide for faith and practice. It is God's written epistle. It is "The Word of God". Whether or not people will read it and study it, however, depends upon stewardship.

If the people desire to be faithful in their stewardship, they will want to know what the will of God for them is, and will count it a privilege to attend the services of the church and study the Bible as it is taught in the classes and expounded in the pulpit. They will also read and meditate upon the Word of God daily.

If the people do not desire to be faithful in their stewardship, they will not care to know what the will of God for them is. Therefore, they will neither read the Bible nor attend the services of the church except when they feel like it. And, not caring to know God's will, they will not be apt to feel like it except when their own personal interests are involved or when the minister is to preach on some sensational topic, or when the revival meeting is in progress, or when some other special service is announced. If they go then, it will not be from any sense of duty to God or man, but from a selfish motive.

3. Training Young Christians.

When a baby is born into one's home, it is for a time, wholly dependent upon others. Those who are older and stronger than the child must provide food, clothing and shelter for him, protect him, teach him to walk and talk, and train him for his life's work. His success in life depends almost entirely upon the training he receives. The same is true with reference to "babes in Christ". An individual may live in "this world" for a number of years, but when he repents of his sins and accepts Christ as his Saviour he is born anew. He, for the first time, begins to live in the realm of the Spirit. He is a "babe in Christ" and as such is, for a time, dependent upon others. Those who are older and stronger in the Christian life must protect him, provide the right kind of food for his soul, teach him to walk and talk for Christ, and train him for the Master's service. His success in the Christian life depends almost entirely upon the training he receives.

Dr. J. B. Gambrell, we are told, was a child of God for a number of years before he said or did anything publicly for Christ because no one showed an interest in him, and he felt that he did not know how to serve his Master. Finally, however, the church of which he was a member changed pastors. The new pastor manifested an interest in him, encouraged him and led him to speak and work for Christ. After he was trained for the Master's service, he became one of the outstanding Christian leaders of the world. From his life, from the life of Timothy and from the

lives of many others we learn that it is just as important to train young Christians for the Master's service as it is to train them for the work of the world. However, whether any particular church succeeds in training young Christians for the Master's service depends upon stewardship.

Those who are endeavoring to be faithful in their stewardship look upon the training service as one of the most important services of the church, and go their limit in training young Christians. Young Christians themselves take advantage of the opportunities offered them in the training services that they might be enabled to perform in a larger and more perfect way the duties their Heavenly Father has entrusted to them.

Those who are not faithful in their stewardship look lightly upon the training service and make but little, if any, efforts at training and developing young Christians for the Master's service. Even though the church has a training service, unless the young Christians are endeavoring to be faithful in their stewardship they will not take advantage of the opportunities offered them. The leaders will not put forth much effort in planning the programs with a view to training, nor will the members put forth much effort in studying the parts assigned them. Many of them will not even attend the services when placed on program.

When the members are unfaithful in their stewardship, the training service takes one of two turns. It either drags along until it peters out completely, or the leaders depend solely upon the "social appeal" for success. When it takes the latter turn, the leaders plan to make every program as snappy and as peppy as possible without any thought, apparently, of training the members for the Master's service. It's "snap" and "pep" and "spiz-er-ink-tum" and a whoop and a hurrah from start to finish. Usually, when such a program is over, most of the members are out and gone—the Lord and the Devil only know where to—, while the few who remain for the preaching service have been so fed up on "pep" and "spiz-erinktum" that they find it practically impossible to enjoy a service of real worship. So instead of the members being trained for "Church Efficiency", they are trained for "church inefficiency"—when the members are not endeavoring to be faithful in their stewardship. The success of the Training Service depends upon stewardship.

(Continued next week)

BR

A few weeks ago an old man approached somewhat timidly the night watchman at Mississippi Woman's College and said: "Mister, have you been here long enough to have known a young lady who was a student here named — — —?" "Yes", said the watchman, "I know her very well; she is the President's daughter. But she is not here now; she has married and gone away." "Well", said the old man, "I should like to have seen her. But as she has gone away, will you try to get this word to her from me. A few years ago I was a prisoner in the Hattiesburg jail. This young lady came with some other girls from the college to the jail and brought me a message from God that changed my heart; and it changed my life. I have been out now for some time. I was passing through Hattiesburg, and I thought I would come by and see if she was here, and thank her for what she did for me. Please tell her that, if you can. Goodbye." And the old man walked away not giving his name. But in the day of judgment, he will say, "I was in prison and they visited me."

BR

SUNDAY SCHOOL ATTENDANCE

Gulfport First Jan. 26—Attendance.....	413
Offering.....	\$120.44

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

MRS. A. J. AVEN, President, Clinton
 MRS. HAL ELLIS, Hazlehurst, 1st Dist. Vice-Pres.
 MRS. M. F. DOUGHTY, Shaw, 2nd Dist. Vice-Pres.
 MRS. JNO. W. BROWN, Tupelo, 3rd Dist. Vice-Pres.
 MRS. HENRY F. BROACH, Meridian, 4th Dist. Vice-Pres.
 MRS. E. N. PACK, Hattiesburg, 5th Dist. Vice-Pres.

MRS. CLAUDE ANDING, Flora, 1st District
 MRS. NED RICE, Charleston, 2nd District

MISS M. M. LACKEY, Editor and Corresponding Secretary, Jackson
 MRS. I. L. TOLER, Gloster, 6th Dist. Vice-Pres.
 MRS. G. W. RILEY, Clinton, Recording Secretary
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 MRS. P. I. LIPSEY, Clinton, Mission Study Leader
 MRS. R. B. GUNTER, Jackson, Stewardship Leader

MRS. D. M. NELSON, Clinton, College Correspondent
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 MRS. J. K. ARMSTRONG, Louisville, 4th District

MRS. J. N. MILLER, Wiggins, 5th District
 MRS. J. A. TAYLOR, Brookhaven, 6th District

Announcing G. A. House Party
 WHERE—Hattiesburg, Miss.
 WHEN—Feb. 28—Mar. 1, 2.
 HOSTESSES—Mississippi Woman's College Faculty and Student Body.
 GUESTS—All G. A. girls in the State that are accessible.
 BEGINS—Friday Evening 6:0'clock.
 CLOSES—Sunday Noon.

Program Friday Evening
 Devotional and Inspirational Hour.
 Recreational and Get-Acquainted Period.

Saturday Morning
 Conference Period.
 Chapel with College Girls.
 Talks on Various Phases of Work.
 Inspirational Message.

Saturday Afternoon
 Drive over City.
 Tea at First Baptist Church and Praise Service.

Saturday Evening
 A Trip to a Foreign Field.
 Pageant.
 Camp Fire Stories.

Sunday Morning
 Morning Watch.
 Church Service.

The above announcement is one of unusual interest for our G. A.'s and their leaders, for it is the first "Get-together" of its kind ever held in Mississippi.

We believe such a meeting will be wonderfully worth while and helpful in the Lord's Work. I am depending on the G. A. Counselors, Young People's directors in local churches, Presidents of local societies and Associational Young People's leaders to advertise this Meeting. You, as leader, must become deeply interested in this meeting before you can interest your girls.

There will be a charge of \$1.00 registration fee for each girl but the President of the College has graciously invited each leader to be the guest of the College during the time of the House Party. Bring your girls and we will have a spiritual feast together.

—Fannie Traylor.

—BR—

We are sorry that the G. A.'s of Grenada were not included in our Honor Roll for the Christmas Offering though they deserve to be. They gave \$8.84 for this cause.

—BR—

Here comes the last call for the Training School Alumnae to get letters and dues for the Bulletin to Mrs. W. L. Harrell, 310 Baptist Bldg., Jacksonville, Fla., by the middle of February.

She tells us that so far not enough dues have come in to take care of printing the Bulletin. Heretofore it has been sent out early in March. We want to help our Alumnae Sect. to get it out at that time this year.

Are we going to be loyal to our Alma Mater?
 —Millie Mae McLellan, State V.-pres. of T. S.

—BR—

"Some W. M. S. Plans for 1930" found on this page today are, we think, unusually fine, and suggest that other Societies adopt them; or others similar to them.

One great advantage is that of having a PLAN. ANY Plan is better than none at all.

—BR—

"A current of Work" given by Mrs. Lawrence, is entirely too fine to be given piece meal. But the article is too long for one issue, especially as some other matters must find a place on the

page. We are here suggesting that this paper be held so that you may read the entire article as one, since the rest of it will come out next week.

—BR—

THE W. M. U. STATE CONVENTION CONVENES IN TUPELO, APRIL 1-3, 1930. PLEASE NOTE THE DATE AND GOVERN YOURSELVES ACCORDINGLY.

—BR—

Some W. M. S. Plans for 1930

Dear Miss Lackey:

Our president, asked me to write you an outline of some of her W. M. S. plans for 1930. Here they are: Each month some angle of stewardship is featured and circles are graded for the awarding of a banner. In this month it is the Stewardship of Time. Each circle keeps check to see just how much time the individuals are really putting on work of the Lord. Included in this is: teaching in Sunday School, leading prayer meetings, private Bible study and devotions, church attendance, hospital visits to STRANGERS, or those in trouble (not just friends), and visiting strangers and others IN THE INTEREST of the CHURCH. This last is especially proving fine to the ladies who go out two and two and make friendly calls on the new ladies or those who have been out for some reason from the services. They report that they are always received with glad welcomes by all whom they visit. The visitors receive a blessing, whether they do any good or not, they report. But the president thinks they will do good. Before going out the visitors meet at some central place and the pastor meets with them and they have a little prayer service asking guidance on their calls, and dedicating the afternoon to the Lord. In case of illness, trouble, Baptists with membership elsewhere, or any problem they think needs the pastor, the visitors make a written memorandum and bring it to the pastor, and he follows it up with definite visits. Thus the ladies really help the minister in an important work.

In the mission study a new plan is being used. The church buys the books for all who do not prefer to KEEP their own copies. (These purchase their own). The circle members READ the book during the quarter. At the end they gather and have either an allday or all-afternoon review of the book and write some questions. Thus they will finish four books instead of one in a year. It also keeps the study from being so long-drawn out, as the once-a-month study did. On the Monday the circle did have the mission study, Dr. Riley's "Stack-Pole Bible Study" is being used to good advantage, in the circles, each circle having its own leader. The regular Bible study leader goes from circle to circle and teaches the Saxe book once a month, this being one of the most popular of all sessions in the circles.

—Mrs. D. A. McCall.

—BR—

A CURRENT OF WORK

Una Roberts Lawrence

1. In Cuba

The Self Denial Offering of Woman's Missionary Union this year will be devoted to the current work of the Home Mission Board. This expression is a significant one. Its obvious meaning is, of course, that the money shall be spent directly on the present missionary activities of the Home Mission Board, the salaries and expenses of its missionaries. But there is a deeper

meaning. It is a recognition of the fact that there is a "current of work" flowing in evangelizing power through the Home Mission Board, reaching those people who would not otherwise be touched by the Gospel of Jesus Christ. Let us trace for a few minutes this current of work in Cuba, the eastern geographical extreme of the field of the Board.

Step with me into the office of Dr. Martinez, the preacher-doctor at Cardenas, a city of some 40,000 in the eastern part of our field. With a splendid education both in English and Spanish, finished in theological and medical schools, this gifted missionary is using all his talents for the glory of God. Once before, Baptists had a great doctor who preached the Gospel with power, Dr. Francisco Rodriguez at Sagua la Grande, whose life was such a blessing to the town that grateful citizens of every faith joined in erecting a monument to his memory. They say of him still, "He might have been rich, but he died poor, for he gave his service and his substance to his fellow-men." Today, following in the footsteps of this sainted worker, Dr. Martinez is opening wider doors for the gospel by his skill in caring for the sick and afflicted of his city, while being pastor of the Baptist Church.

Yet he must work under such a handicap that it is little short of miraculous that he is getting results. There is no money for the simple equipment he needs in order to do efficient medical service. He must work without supplies and instruments necessary for His work. He cannot buy them for himself, for his salary is but a pittance. The Board cannot add one dollar for equipment, even though his work is a magnificent asset to Baptist missions. If only some Baptist doctor in the South would share with Dr. Martinez the abundance of mechanical equipment he is continually adding to his work, the current of work in this field would leap to a swifter flow, like water released from a dam. Yet, despite the handicaps, hardly a Sunday passes that Dr. Martinez does not baptize converts into membership in Cardenas church. For the current is flowing.

(To be continued)

—BR—

SUGGESTED LEAFLETS

Supplement to W. M. S. Program

February—The Homeland—Our Heritage

Cents

Twelve Reasons Why a Christian

Should Be Happy 2

Dreams 3

From Mother's Club to W. M. S. 3

Across the Span of the Years 3

The Jew Coming into His Own 3

Experience with a "New Woman" 3

Beginning at Jerusalem (Play in Three

Scenes; 7 women, 2 girls, 1 boy) 25

Order from

W. M. U. Literature Dept.

1111 Comer Bldg.,

Birmingham, Ala.

—BR—

Evangelist Bryan Simmons visited Greenwood lately and reports the outlook for the Second Baptist Church better than perhaps ever before. The men of the First Church have agreed to render help in putting on a good budget for current expenses and church building. Brother Simmons expects to be with the Second Church in a meeting about the middle of March.

The Baptist Record

Published every Thursday by the Mississippi Baptist Convention Board

Baptist Building
Jackson, Mississippi

R. B. GUNTER, Cor. Sec'y
P. I. LIPSEY, Editor

SUBSCRIPTION: \$2.00 a year, payable in advance

Entered as second-class matter April 4, 1918, at the Post Office at Jackson, Mississippi, under the Act of October 3, 1911.

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

East Mississippi Department

By W. E. Breland

Influence of a Good Life

There is no earthly way of computing the influence of a good man's life. Someone has said that influence never dies, when once set in motion it goes on its way down the ages until it breaks on the shores of eternity. In the Psalms we read: "But the mercy of the Lord is from everlasting to everlasting upon them that fear Him, and His righteousness unto children's children; to such as keep His covenant, and to those that remember His commandments to do them." Many illustrations are at hand to prove the truth of these statements.

Nearly a century ago, in the early settlement of Neshoba County, a fine young man and his lovely young bride located in the southern part of that county, coming perhaps with others from Georgia or one of the Carolinas. This family located some three miles east of the present little city of Union. The name of this man was Francis Sansing. He and his wife were pious young people and so began at once to let their light shine in their new home and community. A Baptist Church was soon organized of which they were leading members. For some cause this church did not survive for long, but they went into the organization of another not far away known as Redland Baptist Church. This, too, dissolved in a few years, but this good man was not content to live in a community without a church, so in 1860 he and his family and other neighbors organized County Line Baptist Church, which still lives.

Bro. Sansing was licensed to preach in early life; though he was never ordained to the full work of the ministry, he did considerable preaching at school houses and destitute places and did much good. But better than this, perhaps, this dear brother lived an orderly life of Christian service, maintained family devotions and was punctual and faithful to his church and pastor. Some ten or more fine boys and girls were given to bless this Christian home who were early in life taught

to attend church, to reverence God and His worship, were instructed in God's word and were brought up under the strict discipline prevalent in the homes in that good day.

It is needless to say that these happy, healthy children, under such godly influences, early in life became members of the old home church. The very atmosphere of the home was conducive to just that kind of results. None of the sons of this good man were called into the ministry, but all of them were orderly and useful church workers and did a power of good in their community through precept and example. But the matter of fruitage to this man in ministerial workers was not delayed long; for four of his grandsons and two great grandsons later became ministers of the gospel and are now pastors of some of the good Baptist churches of Miss. and Texas.

Now, there is not anyone who can make me believe that these wonderful results are not due to direct influences of the power of the righteous life of this good man and his wife who started life right and kept it going. Brother of these dear folk lived to a ripe old age, but have now for years been gone to the better land; "But their works do follow them." Besides the preachers who have come out of this good family there are scores of other good church workers scattered far and wide who came out of this family. O, the power of a good life!

For many years old County Line Church was the strongest Baptist church anywhere around, some of the strongest preachers of that day serving as pastors. An evergreen Sunday School was maintained for years, as was also a weekly Saturday night prayer-meeting where young and old gathered to study God's word and pray. —Just the atmosphere to produce preachers and other Christian workers. More than a dozen preachers have come from that church during its seventy years of existence. The relationship scattered to bless other communities so the old church is weak in numbers today. Only one of the children of the original family now lives and resides near the old home, Bro. John R. Sansing, deacon and leader in the old church still though getting old and tired now. Rev. John R. Breland is now the young pastor of this grand old church.

Again let me say, "Great is the power of a good life!"

Notes and Comments

I have just read Dr. E. K. Cox's little book, "Where is the God of Elijah?" If you want to get a thrill and have your soul stirred, read and meditate on the things found in this book.

Another thrilling book that I am reading is "The Desire of All the World," by Egbert W. Smith. If you read this book and then have no desire to do more mission work than before, I fear your religion is off brand.

Many from this section attended the Bible Conference at Tupelo last week. They report one of the finest meetings ever. Dr. Holcomb and his good church are doing a helpful

work with these conferences.

By reading the two books above referred to you will readily see that the greatest causes of our present spiritual conditions are lack of prayer and the spirit of anti-missions, or omissions, among our churches today. No church can die where the members pray and send the gospel to the world as the Bible commands. Dead churches are the direct results of a failure to give the gospel out.

—BR—

THE ORPHANAGE

The Baptist Orphanage is coming in for much airing through the Baptist Record. I approve this. Air and sunshine are very healthy for Baptist institutions. I really believe we would be getting along better if we had more of them. Whenever there is a tendency to keep "the stone from being rolled away" because "near relatives are mightily afraid of bad odor," common Baptists become suspicious.

I very much regret the deplorable condition this institution is in. I really believe a very serious mistake has been made by the trustees. The time they reelected Mr. Thompson caused many to wonder about their motive in the election. I have not learned whether this was the regular meeting when the election was to take place or not. If so, it would have been far better for the orphanage if they had waited till court was over. I have heard a number of people say they believed they elected at that particular time in order to impress the court in Mr. Thompson's favor. There is a mighty good book that Baptists ought to make much of that teaches some things to be lawful which are not expedient. I was present at the State Board meeting when Judge Long went before that body and made a statement concerning the Orphanage situation. Some one made a motion that he be asked to give to The Baptist Record that statement for the benefit of the Baptists of the State. I voted for it. I favor frank publicity in our Baptist work. Someone also made a motion that the Board would endorse the action of the trustees but there was such a protest that the motion was withdrawn.

There must be discipline in the orphanage. It can't be run without it. But the discipline must be prompted by love and in harmony with the Spirit of Christ. An orphan's home like an individual's home can't be run by business skill alone. There must be love. Love and the Spirit of Christ will never lead a man to put a young lady's head between his legs and use a board on her. If the superintendent and his wife had taken that young lady into their private room and kindly taught her the importance of obeying authority and had a word of prayer with her, I feel sure the results would have been far different. The butcher's knife, broom handle, and board are all strangers to love and the Spirit of Christ when it comes to discipline. They just won't mix.

Regardless of all explanations which can be made, it has been a matter of court procedure, the evi-

dence has been published, and the impression is abroad that the superintendent has shown a spirit of uncontrolled temper. This has made its impress on the mind of many of our Baptist people as well as others. This impression seems to follow wherever Mr. Thompson has taught school, I happen to be living in a community where he once taught. It is my privilege to be pastor of several hundred people and I have not heard even one express himself in favor of him continuing his work at the orphanage. I believe the wisest thing that could now take place in order to restore full confidence of our people is for him to resign and the board of trustees to publicly acknowledge their mistake and take a new start.

—A friend to the Orphanage.

—BR—

J. E. BYRD IN NEWTON

We closed our meeting in Newton last night. It was a good meeting. In fact, it was one of the best. Bro. Byrd spoke three times each day and some days four times; each morning at the college and each afternoon and night at the church. His series of sermons was on the "Christian Life" and were strongly evangelistic throughout. Many things were against us, but the Lord was for us and the meeting was outstanding and far-reaching.

There were not many accessions to the church—there being five in number—but the meeting did not take that turn. It went in another direction, but it went unusually well in that direction. I believe the Lord directed it—though contrary to our planning, in the way of our greatest need. We are truly grateful to Him.

Bro. Byrd is a great "preacher". Though not a "preacher" he is one of our best preachers. We were greatly helped by his ministry.

Praise be to God, —J. E. Wills.

—BR—

We will appreciate you giving a little space in your paper for the Old Men's Home. We are appealing to all the churches of the State to help the Old Men's Home the 3rd Sunday of Feb., as we are in need of help, we have taken in 94 old men the last 4 years, and 60 more appealing. This Home is purely charity; no income, only as we appeal to the people of the State.

—W. G. Francis, Supt.
Old Men's Home, Jackson, Miss.

—BR—

ONE HUNDRED YEAR OLD CHURCH

—BR—

The Baptist Church at Line Creek, Scott County, in last conference voted to have the second Sunday in June their one hundredth years' celebration, and have three or four days' meeting, and asking all the preachers that are living that have pastored the church, to come, and the preachers that have gone out from this church.

—D. W. Moulder, Pastor.

—BR—

The teacher had been talking about famous proverbs.

"Now," she said, "can any child tell me what this one means: 'Out of sight, out of mind'?"

"Yes," Johnny volunteered. "Invisible and insane." —Ex.

The Sunday School Department

SUNDAY SCHOOL LESSON Feb. 9, 1930

WARNINGS AND PROMISES, (Temperance Lesson), Matt. 7:1-29. **GOLDEN TEXT**... Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Matt. 7:19.

(From Points for Emphasis, by H. C. Moore).

1. **The Foe of Falsity** is found in the Golden Rule. That rule must be put first of all in our hearts. Otherwise we shall be critical and censorious and inconsistent. It will help us to think kindly of others and deal both discreetly and generously with the unappreciative and the hostile. It will inspire us to pray sincerely and effectually for others. It will prompt the helping hand at every opportunity. And it will feature and flavor the whole life on the pilgrimage to the Better Land. Follow the Golden Rule.

2. **The Furtherance of Falsity** is due to false teachers. They pose as prophets, but their teaching is untrue. They come in the garb of the good, but they are sheep only in clothing. At heart they are ravening wolves intent on destruction, and they appear among the elect only to deceive and delude and destroy. They are hypocrites. Beware of them!

3. **The Fruit of Falsity** is due to corrupt character. The fruit of the tree is its distinguishing trait. Thorn bushes do not produce grapes, and figs are not plucked from thistles. The law of the tree everybody knows. Stating it positively, the good tree bears good fruit and the bad tree bears bad fruit. Stating it negatively, the good tree cannot bear bad fruit and the bad tree cannot bear good fruit. The destiny of the tree is declared: Every tree failing to bear good fruit is felled and burnt. And so, finally, the test of the tree is unerring: The fruit reveals the tree. So conduct shows character. No hypocrite can be a tree loaded with luscious and wholesome fruit.

4. **The Failure of Falsity** is due to disobedience to the law of God. Between two professed citizens of the Kingdom there is a sharp contrast: one merely calls on the Lord and the other does the Lord's will. It is the difference between lip and life, profession and possession, calling on God for privilege and consecrating to God in duty. The false and formal professor will stand poor chance at the day of Judgment although he calls on God, claims his mercy, and catalogs his virtues. Of course false profession is vain and works cannot save. Hence the doom of the hypocrite must follow. A stranger to grace and never an actual disciple of Christ but a worker of iniquity, he can but be banished from the divine presence forever.

5. **The Fate of Falsity** is due to disregard of the one foundation. The hearer and doer of the Lord's word is like the discreet builder who selected a strong rock foundation and

erected his house thereon. Falling torrents, rising floods, and furious winds beat against the house but failed to destroy it, for it clung to its base and the base was immovable rock. On the other hand, he who knows the Lord's word and neglects his work is like the foolish man who built his house as fine or finer than his neighbor but erected it on sand so that the waters undermined it and the winds overturned it, leav-

ing it an absolute wreck. Hypocrisy cannot stand the testing time.

BK JASPER COUNTY

In last week's Record you had a statement concerning the Jasper County Association which was as follows:

Cooperative Program	\$1,278.56
Local Expenses	\$2,502.25

The first item is correct.

The minutes show that the local expenses were \$12,602.34, of which \$5,200.00 were pastor's salaries, of the balance, Louin paid \$5,322.85 on the building of their new church, leaving only \$2,079.49 for the remaining churches of the Association, which I consider was a very

small amount. The Association gave to special and designated gifts: \$2,299.87, including in this \$119.00 from the Bay Springs Baptist Church for State Missions and every dollar of it went to causes for which the Baptist Record had made appeals.

We have no church in the Association that has over 200 members and nearly all of them country churches and several of them very small. If you will investigate you will find that the Bay Springs Church gives as much or more than any half time church in the State and more than many of the full time churches. —W. J. Shoemaker, Clerk
Jasper County Association.

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Crystalized Memories

"Man is of few days. He cometh forth as a flower, and is cut down; he fleeth also as a shadow, and continueth not."



UCH quotations constantly remind us of the short duration of life. But the memories of our loved ones who have passed on will continue to live in our hearts.

The monuments we select to maintain these memories, should be cut from a stone which will properly carry to many generations to come the messages entrusted to them. This means stone of durability, beauty, contrast and strength. Granite is the only stone which meets such requirements and many granites fail.

Winnsboro Granite

"The Silk of the Trade"

stands preeminently the most lasting, the most beautiful, and inscriptions on it the most legible.

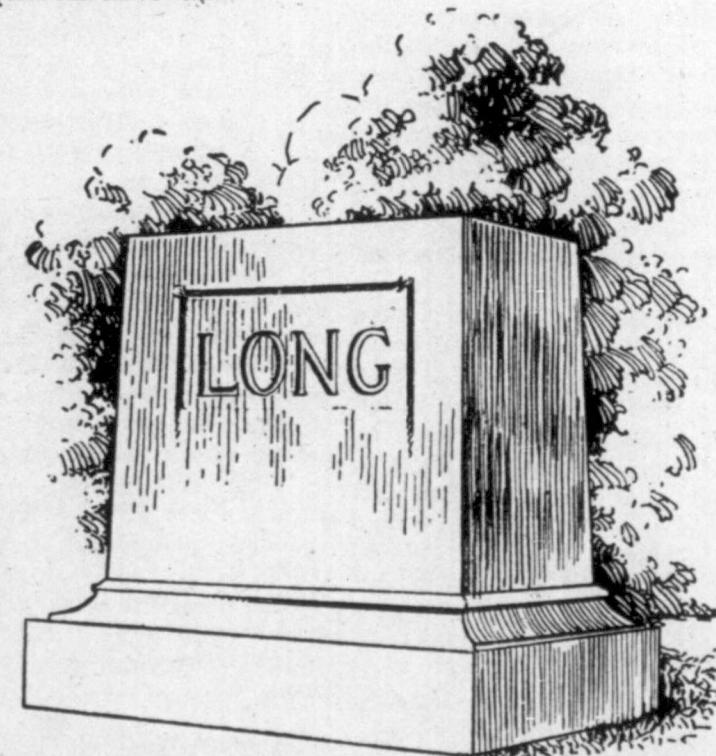
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Thursday, February 6, 1930

THE BAPTIST RECORD

11

Baptist Student Union

Carrol Hamilton, Miss. College, President
 Inez Hardin, Delta State, Co-Pres.
 Clarence Carlson, Ole Miss V.-Pres
 Zana Wilson, M. S. C. W., Editor
 Address all communications to Box 1087, M. S. C. W., Columbus, Miss.

STATE TEACHERS COLLEGE

The week of January 20 was designated by the B. Y. P. U.s at S. T. C. as B. Y. P. U. WEEK. Letters or postcards were gotten out every other day to prospective members showing them the pleasure and profit they would derive from belonging to one of the six Unions; and on Friday every member of the different Unions was given a miniature cardboard B. Y. P. U. emblem with the words "I'm a member of the B. Y. P. U. Are You?" to wear during the day. This special effort will culminate in a public installation service at general assembly Sunday night, and the beginning of annual Study Course Week January 27-31. Prospects are good for some splendid work during the next four months, and we hope to start the first Sunday in February with an enrollment of 130, instead of 112 as at present.

The B. S. U. lost one of its most active officers last week in the resignation of Miss Annie Hewitt Burris, Publicity Chairman, who returned to her home at Summit to fill a vacancy in one of the schools near there.

A dream of the B. S. U. for the past two years was realized last Friday, January 17, when a Y. W. A. was organized at the home of Mrs. Pennebaker. Twelve were present to go into the organization, and the following officers were elected: Maude Moseley, president; Irene Rutledge, vice-president; Iola Johnson, secretary; Elva Boland, treasurer. It was decided to meet the first and third Fridays of each month.

The Baptist students who attend Main Street Baptist Church enjoyed a delightful party Saturday January 18 at the home of the teacher of the girls' class, Prof. W. I. Thames. About eighteen were present and entered heartily into the games arranged by Myrtle Earle Suttle and Hazel Rhodes.

BR**M. S. C. W.**

Miss Irene Ward, Student Secretary, is conducting a study course this week at Delta State Teachers College, Cleveland, Miss. The Baptist Student Union has just been organized there and we know that Miss Ward's visit will help to strengthen the union.

—o—

Last week, January 20-27, was "Junior Week" at the Baptist Workshop. Each Monday prayer meeting was in charge of a Junior who read some selections of her favorite religious poetry. The Juniors on the week's program were: Roberta McKnight, Imogene Harrell, Anita Vaught, Any Magee, Frances Bennett, and Annie Kate Jenkins.

A. & M.

The B. Y. P. U. social was a big success and everyone enjoyed the associations which it presented. There were twenty girls and twenty-one boys present to enjoy the eats and games. Such games as "Stringtieing," "Fitting Hearts Together," and "The Spelling of Cars, Nations, and the names of renowned men, with Valentines," gave an enormous amount of jolly good times. The climax came when everyone tried to see who was the "biggest eater" and the judges presented a verdict of "not guilty."

A large number of girls from Blue Mountain and M. S. C. W. visited the Berean Sunday School Class, Sunday. The class always welcomes visitors and extends a cordial invitation to those who visit near here.

A large crowd enjoyed the continuation of Dr. Ray's series of sermons Sunday. He presented two thoughtful and inspiring messages to the audiences on the "Adaptation of One's self to the modern Age," and "Facing God."

The B. Y. P. U. is glad to welcome two of its members, Wilson Gill, and Miss Alma Goolsby, back into the Union who have been absent on account of surgical operations.

BR**ALVIN—A HOSPITAL BOY**

—o—

His name is Alvin, and he is six years old. He is an orphan and was sent to us from the Seventh Street Protestant Home. He is an attractive little fellow, of a happy, cheerful disposition. He quotes Mother Goose rhymes, and sings. The nurses, with true feminine sentiment, say he is "cute," because his pronunciation is typically childish. For instance, he gives the letter "l" the sound of "y," and says "yong," for "long," and "yight" for "light," and so on.

Alvin has been here a long time, suffering from a malady which affected his eyes and he was brought to the hospital in the hope that modern medical science might help him. But alas! No human skill or knowledge could help him, and now he has completely lost his sight. Lying in his little white crib in a room alone, when a nurse or visitor comes in he asks pleadingly, "Turn on de yight, I yonesome;" or, "I tan't see: won't you p'ease turn on the yight?" O, such pathos as is in that little voice! But never again will there be light for Alvin. No father, no mother, no home, save as strangers give them. And he lives in perpetual darkness. Not until the light of another world dawns, will this poor child see "yight."

Alvin is only one of hundreds of children whom we help in the Southern Baptist Hospital. What is to become of him I do not know. I am wondering if Southern Baptists will help us care for him? We get no help from the New Orleans Community Chest nor from the denom-

ination for such cases. And, you know, I think he might be one of the "little ones" referred to in the 25th chapter of Matthew.

Who will help him?

—Louis J. Bristow.

New Orleans.

BR
HAZLEHURST

—o—

The revival meeting at the Hazlehurst Baptist Church closed Sunday night, after lasting two weeks.

Never in the history of Hazlehurst have we had a better meeting or better preaching with greater interest. Dr. George White, the pastor, did all the preaching. While the services were held in the Baptist Church, all denominations participated. Dr. Caldwell, the pastor of the Presbyterian Church, and Dr. Longgear, the Methodist pastor, faithfully and loyally supported the Baptist pastor as he preached the Word in a most loving and sympathetic manner.

There was a great spiritual awakening among the church membership, which was openly manifested, and also a marked interest on the part of the unconverted.

During the day service, Dr. White used as the text of his discourse, Christ's message, through John, to the seven churches of Asia Minor, drawing a striking comparison between them and our present day churches. His sermons at night were interesting and practical, having as their theme, "Christ and Him Crucified—Christ the World's Savior."

As a result of the meeting, there have been, so far, 11 additions to the Baptist Church and several additions to the Methodist and Presbyterian Churches. But the thing that counts for most, the thing that is supremely worth while, is the great spiritual blessing that this meeting has brought to the church membership, the people of our town and surrounding country. Homes have been united, and altars erected where there were none before, and church and entire community are thankful to God for having sent Dr. White among us.

—D. M. Miller.

BR**MONTICELLO**

—o—

At this writing we have been on the new field, Monticello and Bassfield, just two weeks, and wish to report that we are happy in the new work.

The cordial way in which we were received upon arriving here was in striking contrast to the near zero weather at the time of our moving. We soon found that these good people have a very practical way of expressing their cordiality, for the pantry was filled to overflowing with good things to eat. Although Sunday, Jan. 19th, was one of the coldest days of this season, we found a good attendance at Sunday School and even better at the preaching hour, our first meeting at Monticello. The weather was more favorable the following Sunday, my first day at Bassfield, and the attendance was gratifying. These good people have done a monumental work in the erection of a splendid house of worship which provides amply for all departments of the organizations. There

UNDER HEAD-HUNTERS' EYE

By Alva C. Bowers

After more than twenty-five years as a missionary in Assam, Mr. Bowers has something worth while to say. He has produced an unusually interesting book, remarkable for information and containing valuable constructive criticism. His method is largely that of concrete picturing. His personal stories are highly informative and show him in human contacts—with nationals, magnates in the hunt or at dinner and humbler folk in their festivities and fears, and with colonials and government officials—contacts which have qualified him to speak with authority in stating fact, and in pronouncing judgment.

The book is a colorful motion-picture of Assam, showing the background of the country and the people, the history and the present-day industrial, social, and practical conditions against which missionary methods are projected.

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THE AMERICAN BAPTIST PUBLICATION SOCIETY

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The Church and Sunday School Supply House of the Southwest

is no striving for standards for the sake of standardization, but they are doing the work for the work's sake. Truly some of God's choicest souls are to be found among the Monticello and Bassfield saints. There is much work here to be done, and the writer desires the prayers of the brotherhood in this new work.

The writer thoroughly appreciates the noble labors of his predecessors, those men of God, Rev. W. S. Landrum, until recently pastor at Monticello, and Rev. J. B. Quinn, former pastor at Bassfield. Evidences of their tireless labors are abundant. Whatever we may accomplish here for the Lord may be attributed largely to their good sowing. Did not a pastor of long ago say, "One soweth and another reapeth"? But it is the Lord that giveth the increase.

—D. O. Horne,
Monticello, Miss.

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The Children's Circle

Mrs. P. I. Lipsey

Bible Study No. 6: The Laborers in the Vineyard. Matt. 20:1-16

1. With what spirit did the first laborers begin their work?
2. Did the man make any agreement with the laborers who began at the third hour, and later?
3. As the first laborers got what had been promised them, were they treated justly?
4. Which is better, in the Lord's work, to think a great deal about our reward, or to trust it all to Him?
5. In this story, did the bargainers get as much as they wanted?
6. Did the trusting ones get far more than they expected?
7. Is the spirit in which we do our work important?

—o—

My dear Children :

I made you a promise last week that I find I cannot keep until next week, so I will tell you what it was. I received from Miss Gladys the picture of herself that she had had made for us. But in order to put it in the paper, a special cut of it has to be made, and our cut has not come back. So we must wait another week, and then, I hope we will have Miss Gladys' picture shining on us from our page. It is small, but I hope will make a pretty good picture. One thing I can say, it is mighty pretty. So be patient.

I am giving you this week the answers sent by Mary Grace Phillips, New Hebron, to the Bible Study questions on the Hid Treasure and the Precious Pearl.

Much love from

Mrs. Lipsey.

Later: The cut came and here is the picture of Miss Gladys, our B. B. I. student—



Baptist Bible Institute,
New Orleans, La., Jan. 20, 1930.

Dear Children: Here I am at last. I want to say hello to everyone of you and it would be nice if I could shake hands with each little boy and girl and tell you how much I love each one of you. Of course we all are so scattered this could not be done, so I hope each one of you will read this note and then write me a long letter. I would be so happy to hear from you.

Children, I wish you could come with me on some of the practical work assignments we B. B. I. students go on to tell little boys and girls and even grown men and women the blessed story of Jesus who have never heard about Him. On many of our street assignments we have 50 children who stay for an hour listening to the stories about Jesus. I know you would enjoy telling them this beautiful story also. This is our missionary work here in the city. We students hold services in the jails, parish prison, work

house, the hospitals, on many of the street corners, on the docks, in the homes for shut-ins, as the home of incurables, the convalescent home, and also in the different orphanages and home for wayward boys.

I hope you children will accept Jesus as your Savior while you are young and tender and let Him make you beautiful and useful in His work to be done here on earth. He loves you and He wants you to love Him. I hope you will do this now and be missionaries in winning others to love Jesus who died to set everyone free who would accept Him as Savior.

I love each one of you and I want you to write to me. Send my letters to Baptist Bible Institute, 1220 Washington Ave., New Orleans, La.

Lovingly and gratefully yours,

Gladys Andrews.

—o—

New Hebron, Miss., Jan. 24, 1930.
Dear Mrs. Lipsey:

It has been quite a while since I've written, so I thought I would make my appearance again. I am a member of the large Sunbeam Band here. We have an enrollment of sixty-two. I am also a member of the G. A. I enjoy the work in both organizations very much. For pets I have a baby sister and a white cat. I am sending ten cents for the B. B. I. girl. I am sick in bed, but think I will soon be all right. I am sending the best answers I can to the Bible Study questions:

1. They are valued better than any other thing.
2. One was in the field of treasure, and one was in search of pearls.
3. They are better than all earthly possessions.
4. No. It is received from God.
5. Joyful.
6. I have found it.

With love to all my friends who write to the Children's Page,
Your friend,

Mary Grace Phillips.

Well, Mary Grace, that seems to me the biggest Sunbeam Band I know of. I wish you would ask them to get up a collection for us, for Miss Gladys. I'm mighty obliged for your gift and for the good answers.

—o—

Batesville, Miss., Jan. 22, 1930.
Dear Mrs. Lipsey:

I was so glad to see my other letter in print that I thought I would try again. This new year is all right for me. I've had all of my examinations and made good grades, but my! I had to study hard. I am sending 25c for Miss Gladys. I wonder if any of the other members of the Circle have my birthday? It is the 12th of July. Good wishes to you, the members of the Circle, and the orphans. A friend,

Irene Woodruff.

That's fine about the examinations, Irene. You must go on with that hard study; it is good for you, and good for your grades. Thank you for the money.

—o—

Philadelphia, Miss., Jan. 20, 1930.
Dear Mrs. Lipsey:

I just wonder if you have room for me in your dear corner. I enjoy reading The Baptist Record, especially the Children's Circle. I am 9 years old and study the 4th grade. I have blue eyes and light brown hair. I go to S. S. almost every Sunday. I go to school at Coldwater. It is a very good school. I am sending 5c to the B. B. I. girl. Hoping to see this in print,

Carlene Turner.

Sure, I've got loads of room for just such little girls as you, Carlene. Thank you for the money.

—o—

Smithville, Miss., Jan. 11, 1930.
Dear Mrs. Lipsey:

May I join the Children's Page? I am a little girl 9 years old, and in the 4th grade. I go to Sunday School

every Sunday. I have one sister and she is 12 years old. I have a pet cat and its name is "Spot". We had a big snow Christmas and I had lots of fun rolling snow men and throwing snow balls. I am sending 10c for the B. B. I. girl and 5c for the orphans. I am closing with love to members and all. A new member, Madlin Glenn.

You are the third nine-year old whose letter I've read this evening, Madlin; maybe there are more still. Thank you for the gifts, and write to us again soon.

—o—

Morton, Miss., Jan. 26, 1930.
Dear Mrs. Lipsey:

I wonder if you have room for me to join your dear page. Daddy takes the paper and I like to read it. I am a little boy 8 years old. I like to go to Sunday School. I go to school every day. I am in the 4th grade. I have one big brother 16 years old and two little sisters. One of them is 7 years old and the other one is 3 years. I have two dear grandfathers, and how I like to visit them! I have a dear uncle in Mississippi College. His name is Uncle Grant Winstead, and I hope to go there when I finish high school. Mother is giving me 25 cents to send to the little orphans, and I will close, hoping to see this in print. Your little friend,

Winstead Cooper.

We are certainly enjoying this nice letter of yours, Winstead. It's nice to be in a big family, isn't it? You don't get lonesome. I hope to see you at Mississippi College. So much obliged to you and Mother for the money.

—o—

Sturgis, Miss., Jan. 18, 1930.
Dear Mrs. Lipsey:

I am a little boy 7 years old. This is my first time to write to you. I am in the first grade at school. My teacher's name is Mrs. Griffis. I like her fine. Santa Claus brought me a French harp, a knife, a top, and an apple and orange. I am sending 5c to the B. B. I. girl. Hoping to see this in print I will close. Your friend,

Durell Hannah.

I hope this won't be your last time to come to see us, but that you will soon write again, Durell. I'm glad you remembered Miss Gladys, and thank you. We couldn't do without Santa Claus, could we?

—o—

Sturgis, Miss., Jan. 18, 1930.
Dear Mrs. Lipsey:

I have not written to the Children's Circle in a year. I am in the 4th grade. I will be 9 years old the 22nd of next March. I got on the honor roll last month. Both of my sisters got on the honor roll too, but my brother missed it on spelling and deportment. I have not written since Christmas, so I will tell you what Santa Claus brought me. He brought me a Roman candle, some fire crackers, a top, an apple and orange, a French harp and a knife. I go to Sunday School every Sunday. I am in the Primary room. I will soon be old enough to go to the Junior room. Then I can go to the Junior B. Y. P. U. I sure will be glad. I am sending 10c for Miss Gladys. I hope we do not fall down on our scholarship. That would be just too bad. Hoping to see this in print, I will close. A Circle member,

Harry Hannah.

O but we're not going to fall down, Harry, while you boys and girls keep on sending your money. Santa Claus knows what boys like, doesn't he?

—BR—

Below is given the Sunday Schools that became Standard during the month of January, 1930:

Mathiston, Pontotoc, Yazoo City, Macon, Springfield (Scott County), Meridian First Church, Jackson, Parkway, Hattiesburg, Immanuel, Norfield, Sunflower, Sunflower, Jones Bayou (Bolivar County), Wiggins, Meridian, Highland.

Springfield in Scott County and Jones Bayou in Bolivar County are both country churches and were on the Standard list last year also.

THE CONVERSION OF A GREAT PREACHER

Dr. William L. Stidger, of New York, nationally known minister and writer of religious books, relates an interesting experience of his conversion, while still a young man, in the Christian Herald of July 13.

He states that the occasion for writing the story of his own conversion was the graphic account he had read of the conversion of Tom Mason, editor of the Life Magazine. So thrilled and stirred was the great preacher by the magazine editor's story of his meeting the Savior face to face he, himself, was moved to write for the first time the story of his own sweetest experience.

There is nothing more stimulating to our wavering faith, more exhilarating to our troubled spirits, more transcendently divine in our prosaic and materialistic work-a-day lives than the experiences of like persons that have met with the great Gallilean on life's highway and have found in Him a Friend, Companion and Savior.

Here is Dr. Stidger's story of his own conversion:

It came about in this fashion: I had grown up in a Christian home. I was taken—not sent—to Sunday school and to church. My father took us with him—five children, ranging in age from two to ten. We sat in the same pew in church, and that near the front.

There had been seven of us till mother died. Perhaps her death had something to do with my conversion. All I know is that my heart was broken by that experience. Perhaps a broken heart is the prelude to this experience—some great sorrow to make us think.

At least, so it came to me, out of a great sorrow in the loss of my mother, and out of a great responsibility; that God spoke to me in a strangely convincing voice and called me to Himself.

It came the morning we five children sat in the front seat of the old Simpson Memorial church, where the body of our mother lay at its sacred altars in beauty of gray and white, so near that we could look into her smiling face, relaxed in the repose of Death.

God spoke to me that summer morning as the preacher talked words of comfort to us. My father wept; my own heart, strangely enough, was filled with a great decision.

A week before, mother had called that same group of five children together at her bedside to bid them farewell. She had suffered a paralytic stroke, and could not speak, so with her right hand she wrote this simple sentence: "Mother wants you to be good children and meet her over there." Then she looked at me—the oldest of the five—and with her deep blue eyes I could hear her say: "Willie!" Her lips moved and she spoke that sentence unmistakably.

I knew what she meant. I was never able to get away from the last look in her beautiful thirty-three-year-old girl-eyes; a girl-mother who had already lived fully and beautifully by bringing five children into the

(Continued on page 16)

B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary
Oxford, Mississippi

Our Verse

"For all have sinned and fall short of the glory of God." Romans 3:23.

Win One

I wonder if the Master has ever tried to use your lips and you have refused?

—o—

A prominent clergyman tells this experience of his: "In the course of his pastoral work he was called on to conduct the funeral of a young woman who had died quite unexpectedly. As he entered the house he met the minister in charge of the mission where the family attended church, and asked him, 'Was Mary a Christian?' To his surprise a pained look came into the young man's face and he said, 'Three weeks ago I had a strong impulse to speak to her, but DID NOT. And I do not know.' He met the girl's Sunday school teacher and asked her the same question and tears came quickly to her eyes and she said, 'Two weeks ago, Doctor, a voice seemed to say to me, 'Speak to Mary,' and I knew what it meant, and intended to, but DID NOT; and I do not know.'" Deeply moved by these unexpected answers, he met the mother of the girl, and thinking to bring comfort to her own heart, he said, quietly, "Mary was a Christian girl?" Tears, hot and quick, filled the mother's eyes and she sobbed out, "One week ago a voice came to me saying, 'Speak to Mary,' and I thought of it but did not at the time. You know how suddenly she went away. And I do not know." Understand me, I am not saying a word about the girl. I would hope much and understand there is ground for hope. But this is what I say: How pathetic beyond expression, that the Spirit tried to get use of the lips of three persons,—a pastor, a teacher and yes, a MOTHER to speak the word He evidently longed to have spoken to Mary, AND HE COULD NOT!

Has He tried to use you like that?

—o—

Goodman Has B. Y. P. U. Training School

It was the pleasure of the two State B. Y. P. U. workers to spend three days with the Baptist young people of Goodman and the students of the Junior College located at Goodman two weeks ago. The work was done at the Baptist church each evening from 6:15 to 8:15. Two 45 minute class periods were observed with a thirty minute intermission that was devoted to lunch and fun. A good attendance was enjoyed each evening and a splendid interest otherwise manifested. Miss Johnnie Lou Williamson, a consecrated Baptist teacher in the college, is demonstrating the purposes of a denominational school by putting her life into the church work where she lives and serves, she is a graduate of Mississippi Woman's College. Bro. Ira Metts the beloved pastor, of the Goodman church, with zeal, is leading the people toward better things.

Macon Intermediates Elect New Officers

We are indebted to Miss Elizabeth Dorroh, Corresponding Secretary of the Macon Intermediate B. Y. P. U., for the report of their union, in which she gives the list of the new officers. Glen Pearson is president; Julius Klaus, Vice-pres.; Bernard Senter, Secretary; Campbell, Chorister; Claire Coeke, B. R. L.; George Dorroh, Treasurer; Elise Hicks, Pianist; Carl Simpson and Wilbur Pearson, Group Captains. Miss Fannie Lynn Gamblin is the efficient leader. R. D. Pearson serves as sponsor of this fine Union.

—o—

Indianola B. Y. P. U.s on the Boom

A splendid report of the B. Y. P. U. work of Indianola church comes. They have four good Unions with 142 present on a recent Sunday night for just the ordinary work. They have 52 enrolled in the Intermediate Union with only one absent on that particular night. Bro. D. L. Sturgis, the new pastor, is leading them in a splendid way. We have known him and his work for some years and he is just doing here what he has done in other fields in Tennessee.

—o—

Durant Elects Director And Organizes Adult Union

Dr. Riser, pastor of the Durant church is happy over the recent progress made in his church in the B. Y. P. U. Department. A director was elected and an adult Union organized. Mrs. C. W. Myers was elected director and enters the work with a zest that bespeaks a new day for B. Y. P. U. in that city. The Adult Union is headed by Mr. E. F. Stevens who was elected president. This gives Durant four Unions, the President of the Senior Union is Miss Evie D. Reynolds, the Intermediate leader, Mrs. S. C. Ray and the Junior Leader, Mrs. George Crow.

—o—

Shady Grove Copiah County Senior Officers

A week or so ago we had the pleasure of announcing here that the Senior B. Y. P. U. of Shady Grove Church was 100% in Study Course. This list we give is the list of officers of this splendid Union. The Bible Readers' Leader, Miss Kilcrease, is responsible for the record made in Study Course and with the cooperation of such officers the president will be able we feel sure to lead the Union in a way that will place them right at the top in the list of A-1 Unions. President, Aubrey Kilcrease; Vice-pres., Hal Myers; Secretary, Robert James; Pianist, Meridith Bass; Cor. Sec'y., Harold Slay; Treasurer, Lozelle Myers; Chorister, Thelma James; B. R. L., Wayne Russell; Group Captains, Hulon Slay and Maxine Amos. Miss Aubrey Kilcrease, the new president, was the B. R. L. last term and under her leadership the union made its record in Study Course. She writes that they have just had their sec-

ond program planning meeting and they feel that they are well on the road to "A-1ville."

—o—

Two Daily Bible Readers Certificates Awarded to Members of Shady Grove Junior Union

We are happy to announce that Charlotte Beasley and Dorothy Russell, members of the Junior B. Y. P. U. of the Shady Grove Church of Copiah County, have kept up their daily Bible readings for a year and have been awarded the Bible Readers' Certificates. The newly elected officers of this splendid Union are as follows:

President, Charlotte Beasley; Vice Pres., Francis King; Sec.-Treas., Blanche Amos; Group Captains, Lora Myers and Dorothy Russell. The efficient leader is Miss Maye Kilcrease. This example set by these Juniors in Daily Bible Reading should inspire others to keep up their readings this year and we trust it may.

—BR—

W. E. THOMPSON—THE MAN, AND WHAT HE HAS MEANT TO ME

—o—

The second year that I attended school the unusual thing for a rural one-teacher school happened. A man was selected as the teacher. He boarded near my home and I walked to and from school with him, daily. That year I learned much that was not in the text used in the second grade. With the unbiased eyes of the child, I was permitted to look into the real life of the man and see the motives and ideals of his life, as we talked and walked together.

The influence of those days and weeks has never left me as the years have drifted by, but by them and those that came from the same source later my own life has been, to a great extent, molded. For I saw then the altruistic spirit that prompted his selection of a life work. The desire for service was evident in his conversation, in his classroom work, and in his playground activities. The fires that he had kindled in my mind were finally fanned into flame.

When, as a man, I decided to go to high school and prepare myself for a teacher and preacher, I went to Noxapater, Mississippi, where Mr. Thompson was then superintendent. There, without money, I entered a class of green boys and girls in the first year of high school work. By his help I, together with several other members of the class, worked my way through high school.

If Mr. Thompson never did any work than that done there at Noxapater, his life would still be a greater success than most men ever attain. For, out of the class of twenty-five who finished there in 1924, seventeen of them went to college; practically all of whom finished their college training and are now out in the great stream of life's activities. This is only one of the six classes that finished under him there. And it serves merely as an indication of the work all the years there with the boys and girls.

While developing the students, which is the greatest thing any teacher can do, he put the school on a firm financial basis as well as raise its standards to meet the re-

quirements for affiliation with southern high schools. He built up a herd of jersey cows that provided an ample supply of fresh milk for the students and a flock of the finest strain of leghorn hens to furnish plenty of fresh eggs. The farm was almost doubled in acreage and greatly improved. A three-acre orchard was planted and developed and the school grounds so beautified that one would hardly be able to identify them as the same grounds which had been filled with a network of washes.

Then I had the privilege of teaching with this man at Meadville, Mississippi, and to observe his work from the professional side. Here I found the same motives and incentives that I had seen as a child in the second grade, but I was now able to classify and weigh them. His work there, from an economical standpoint was a repetition of the work done at Noxapater.

I have known Mr. Thompson, even when the trustees recommended the student be expelled, to hang on to that student and finally win out and the boy finished high school and then finished Mississippi College last year. He has often said to me that a boy could not be helped by kicking him out but by leading him into the light of his own possibilities by the development of his natural ability. No boy or girl who wanted to stay ever had to quit school on account of lack of funds. I have seen him reach into his own pocket and give a boy money to go on to school when he knew and I knew that he would never get it back. Surely God has given him the heart of true service.

C. W. BARNES,

Graduate student Texas Christian University, and Southwestern Baptist Seminary, Fort Worth, Texas.

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SOUTHERN BAPTIST SANATORIUM
EL PASO, TEXAS

AS AN OPEN LETTER TO JUDGE LONG

—o—

Jan. 21st, 1930.

Judge C. P. Long,

Tupelo, Miss.

My Dear Judge Long:

From the Commercial Appeal of yesterday I learn that there is to be a meeting of the Board of Trustees of our Orphanage next week.

I am writing you to beg you to please use your influence to relieve the Baptists of Mississippi of the shame of having Mr. Thompson continue in the office of Superintendent of our orphanage. Regardless of whatever qualities he may possess that under other circumstances would make him a desirable man for the place he now fills, the fact, admitted by the Board of Trustees of our orphanage, that he has made the mistakes he has that have had such wide publicity will forever accuse him in the mind of the general public as a man unfitted and unworthy to fill the position he now occupies.

You may be sure that the fight on him has just begun. It will not stop until he is no longer associated with our orphanage. The outraged self respect of the Baptists of Mississippi will not suffer him to continue without continuous protest. For the Board of Trustees to undertake to stem the tide against him is but to delay their inevitable defeat. And in the meantime his presence at the orphanage will hinder every denominational interest the Baptists of Mississippi possess.

In justice to every Baptist cause as well as the good name of our invaluable Baptist morale I plead that he be removed.

I am, sincerely yours,

—Norman W. Cox, Pastor,
First Baptist Church, Meridian.—L.C.—
WHITE OR BLACK

Dear Record:—The following is a bit of experience that came to me some twenty years ago, and now I am giving to your readers for what it is worth.

While walking up capitol street, towards the old capitol in Jackson, I saw coming towards me a well-dressed young girl, and as she drew nearer and nearer I became puzzled to know if she was white, a foreigner or a mixed blood. My puzzled condition was soon relieved for as she passed me I was thoroughly convinced that she was a mixed blood. Then I took myself to thinking, linking fancy after fancy thinking, and wondering what it all meant anyway and as I mused the poetic fires began to burn and the following lines came to me, and as I have never put them in print before will do so now, and here they are:

It is sad to see upon the street
The semi-kinky hair, with the blush
Of Anglosaxon upon its cheek;
It's a revelation of an unmistakable
fact,

Of an unholy mixture of the white
and the black.

I have been very much amused in many cases, when I would ask some preacher or professor to tell me who wrote this verse, and to watch them while they tried to place the verse, was to me really amusing, and not a one ever succeeded. —J. A. Lee.

PASS CHRISTIAN

—o—

I just want to tell you about our work here this month and especially Sunday. The weather has been the worst for many years. There has been a deal of sickness and distress among our people. There has been some suffering on account of the cold and lack of work. So many of our people have been out-of-work. You know what business conditions



**"Leaving
the outgrown shell
by Life's
unresting sea"**

AN outgrown shell, a discarded garment, -- a deserted mansion, -- call it as we may, something deep within us clings to it with loving tenderness. No privilege is more precious, no duty more sacred than that of honoring it and protecting it, inviolate and inviolable. Hence it is that, of all the gifts that Science has made to Sentiment during the past generation, none has brought more comfort to unnumbered thousands of sorrowing hearts than the

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are generally. It could not be much worse on this coast. But in spite of all that we have had a good month. Two weeks ago I baptized two fine boys. This last Sunday was the greatest day I have had since we got into the new building. Sunday morning I preached with unusual liberty on the importance of putting God first in everything. Sunday night was the Lord's night. We had a fine congregation and it was evident that the Holy Spirit was present from the beginning. The Lord preached. I was just an humble instrument. Some of my folks said they could hardly wait for me to get through and give the invitation. When I did four fine young folks came forward and made a profession of faith in Christ uniting with the church. Others were deeply moved. We had at least a half dozen Catholics in the congregation who heard the gospel with great earnestness. That makes six for baptism for January. The attendance at all our services was fine. Sunday school was good. We have the best B. Y. P. U. work here I have ever had in any church I have ever served. We have it all the way from the Primaries to the Adult B. Y. P. U. We are beginning with a study course tonight. Will keep it up for sometime to come. The Lord is working in Pass Christian. Pray for us that we may be wise and faithful in our work.

The work at Bay St. Louis is starting off better too. I am praying that things may happen over there this year.

I hope you and others who are interested in this field will pray for us throughout the year. I can say with Paul: "For a great door and effectual is opened unto me, and there are many adversaries."

—W. S. Allen.

—BR—

ANTIOCH BAPTIST CHURCH Warren County, Mississippi.

—o—
Jan. 26, 1930.

TO THE TRUSTEES OF THE MISSISSIPPI BAPTIST OR- PHANAGE, DEAR BRETHREN:

Due to the present feeling among the laymembers of our church in this State, and after a prayerful study of the facts as we know them.

For the good of the children and the development of our educational program for orphan children.

We feel it our duty to ask that W. E. Thompson resign as Supt. of our Orphans' Home.

Yours in Christ and for the advancement of his teaching.

—W. B. Luckett, Deacon; W. W. Cotton, Deacon; R. L. Hullum, Clerk; Farmer Kelly, Members; W. P. Davis, Pastor; Mrs. W. W. Cotton, Members; J. W. Hullum, Howard Hullum, J. W. Foster, C. B. Luckett, J. H. Hullum, Mrs. E. B. Cotton, Mrs. Farmer Kelly, Mrs. R. L. Hullum, Mrs. J. W. Foster, Mrs. J. H. Hullum, Mrs. Ida Blackburn, Mrs. A. G. Schnetzler, E. B. Cotton, Emerson Blackburn, K. B. Wright, Mrs. D. B. Stevens, Mrs. C. B. Luckett, Nubbye, Luckett, Ida Mae Blackburn, Julia Russel, Sherwood Hullum.

Hardy

William Hiram Hardy, age 41 years, was killed in Seguin, Texas, by a falling block. He was the son of George and Mary Hardy. He left here 17 years ago. His folks had never heard from him since he left. It was a sad funeral. His brothers and sisters had not seen or heard from him in so long. His brothers, Robert Hardy, Jackson, Miss.; Lewis Hardy, Dallas, Texas; Mrs. Fannie Edwards and Mrs. Addie Myers of Clinton; Mrs. Emma Fortenberry, Lemon, Miss. His membership was at Good Hope Baptist Church. He was a fine Christian boy when he left here. He was buried at Springfield.

—D. W. Moulder.

—o—
James Robert Davis

Cedar Bluff Baptist Church and community lost their charter member in the home-going of brother James Robert Davis. We bow in submission to His will, for our loss is Heaven's gain. We keenly feel our loss, because he was a leader and was loved.

Bro. Davis was born March 24, 1854, and died Jan. 23, 1930. He was married to Miss Laura Evelyn Holbrook and to this union ten children were born. He was a devoted husband and father. He leaves many relatives and friends to mourn his going.

To the bereaved family we extend our deepest heart-felt sympathy and prayer.

—R. O. Bankston, Pastor.

—o—
In Memory of James Luther Jackson

The Clarke-Venable Memorial Baptist Church, at Decatur, Miss., has lost one of its most consistent members in the death of Bro. James Luther Jackson.

Bro. Jackson came to us eleven years ago from Kemper County, Mississippi, where he had been for many years one of the leading school men of that section of the state. He served us first as principal, then as superintendent of our city school.

He was a teacher in the truest sense of the word. He was always thinking, planning and working for the best interest of the children who came under his supervision. His life was dedicated to the good he might do for the children.

Bro. Jackson was Christian in all of his dealing with mankind. He tried to follow the example of our Savior. His life was one of service to mankind.

The distressed, the needy, the unfortunate always found in him a friend, who was always ready to give of his time and means for the alleviation of suffering.

When the summons came for him to lay aside the duties of this life, he was ready and willing to go. We doubt not but that he is now in the company of and enjoying the companionship of our Lord Jesus Christ, whom he loved and served so faithfully here.

Therefore be it resolved:

First, That in the death of Bro. James Luther Jackson our church has lost one of its most active and faithful members; the community

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Thursday, February 6, 1930

THE BAPTIST RECORD

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one of its truest and best citizens; the school not only an efficient superintendent, but one who loved it with all of his heart.

Second, That we bow in humble submission to the will of our Heavenly Father, for we know that He is too wise to make mistakes, and too good to be unkind.

Third, That we extend to his beloved wife, son and daughter, and other relatives, our sincere and heartfelt sympathy. In this their hour of bereavement, we point them to our Heavenly Father for His comfort and consolation, and we further offer to Him our prayers for their guidance and protection by Him.

Fourth, That these resolutions be spread on the minutes of the church as a memorial to the memory of Bro. Jackson; that a copy be supplied to his family, and that a copy be sent to The Baptist Record for publication.

Respectfully submitted,
M. B. Potter,
M. J. Scarborough,
D. L. Townsend,

Committee.

Adopted by Clarke-Memorial Baptist Church, of Decatur, Miss., this the 26th day of January, A. D. 1930.

Attest: C. Q. Graham,
Church Clerk.

MRS. NETTIE GRIFFITH

Was called to her Heavenly home, Jan. 7th. After an illness of over two years. During this period Mrs. Griffith was carried to several different hospitals, where she suffered severely. She died on the second day after she returned from the hospital the last time.

The survivors are her husband, Luther J. Griffith, four little boys, two of nine years, and one of seven, one of four. Her mother, and three brothers, and three sisters. Many relatives and friends grieve her going. She was a member of the White Sand Baptist Church. She was 28 years and 10 months of age.

Written by:

Mrs. S. W. and Miss L. M. B.

BR

Rev. Jas. A. Chapman, of Summit, Miss., R. No. 5, sends us the list of Mt. Pleasant Church, Bogue Chitto, Miss., and states that they think this is more than 90% of the resident membership paying for the full year for The Baptist Record at one time. The work is making rapid strides. He states that they have just finished five Sunday School rooms. Have one of the best B. Y. P. U.'s in the country. They have "True Blue Lights" at Mt. Pleasant and God is blessing them. We are glad to have this report from this splendid church and pray God's blessing upon them and the faithful Pastor.

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**BAPTIST BROTHERHOOD OF THE SOUTH****—**

A little over a year ago our church at Clarksdale, Miss. had the rare privilege of having to our help in putting on our church budget Mr. George J. Burnett, Associate Secretary of the Baptist Brotherhood of the South. It is impossible to tell of the real merit and value of his services to our church. He is intensely practical. His messages on financing the Kingdom are pointed, pungent and convincing. He was able to lead many of our people to a larger vision of Kingdom Service.

The single budget system which he helped us put on in our church has worked admirably. The church last year, thru this system, gave three times as much to the Cooperative Program as during the previous year. The women of our church had been giving apart from the regular church program, and had done well in this, gladly and enthusiastically cooperated with us, and I may say that since we began this system that our women have become more interested in the real work of the W. M. S. than at any time before. They have time now to give themselves to the work for which they were organized, namely, the study of missions and the diffusion of missionary information.

In my judgment it would be profitable to the Kingdom for every State to employ a capable and consecrated layman who would devote all his time to the enlistment, organization and training of men, in this particular phase of Kingdom work.

We have given to our young people, which is well, strong men and women to lead them in their work. We have noble, consecrated women employed to lead and direct the work of the women of the W. M. U. We believe that it is time our denomination was giving more time, more effort in enlisting and developing the men of our churches. They are the main financial support of the church and denomination, should they not have the best training our denomination can afford?

We have no more important agency as a denomination than the Baptist Brotherhood of the South, directed by Secretary J. T. Henderson. Among us there are no more consecrated men to the denominational task than the men of the executive committee of this organization. The work of the Baptist Brotherhood merits the support of our denominational leaders.

Any church wishing to put on and over a real constructive program can do no better than to have J. T. Henderson or George J. Burnett.

—W. M. Bostick.

BR**NEWTON****—**

The Ministerial Association of Clarke Memorial College is doing a good work. Every member has the interest of the Association at heart and is pushing it forward; making

it one of the most constructive organizations of the college.

The programs are varied, which gives spice to the programs and keeps the interest good in the association. Fifteen minutes at the beginning of each program is given to song service, led by Jack Perkins. This has proved a great asset to the association. At every meeting, there is the main speaker of the hour, who gives a wholesome address on some phase of religious activities as well as religious principles.

The time for the meeting of this association is on Thursday of each week, at 6:30 P. M. The general public is cordially invited to visit the meetings.

—Jack Perkins, Reporter.

BR

Continued from page 2 even though the sermon be an eloquent one. It means hearts lifted up to Jehovah presenting to Him the spontaneous offering of pentitence, gratitude, and petitions, and crowning Him with adoration.

This means that there must be seasons of absolute quiet in the service when the people can be still and know that He is God. A congregation can not be kept busy watching the kaleidoscopic activities at the front—of choir, organist, chorister, preacher, etc.—and at the same time be absorbed in worshipful communion with God.

While there are many noble exceptions, yet, as a whole, our church services have swung away towards the lower objective. The towering question before our denomination seems to be: Will our pastors, by God's help, swing them back. In many, many churches through our south land congregations are patiently sitting through the usual routine services,—with the preliminary items leading up to the chief event, the sermon—but listeners in thousands of churches are hungering for the other type of service.

If Southern Baptists cannot assemble in their churches, Sunday by Sunday, to give to God the heart-worship deserved and desired by Him, then, I ask, can they expect Him to give them the power which seems at this time to be their one supreme lack.

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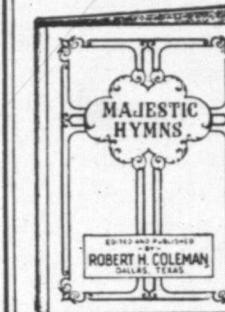
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A SOJOURN IN GOMORRAH

Jennie N. Standifer

A TRUE STORY

(Continued from last week)

CHAPTER VII

Mrs. Herndon, Marion and Wayne Hallam were in the parlor a few days later when Mr. Howard came up the steps.

"I will retire to the library while your father is here," said Captain Hallam, rising. "He will probably wish to discuss private matters, and I do not wish to intrude."

"I want you to meet him, Wayne."

"I can meet him at some other time."

"I will also withdraw," said Mrs. Herndon.

Marion and Annie greeted their father respectfully, but there was an air of restraint between them. He seemed depressed and though he said little there was a brusqueness about him that repelled.

"I promised your mother on her deathbed that I would do a father's part by you, my daughters. Your friends, the Herndons, may be called away from here at any time, and she knew it would be best for you to have a home and protection. I think of moving Sarah and the children here some time this week."

"Bring Sarah and the children here!" cried Marion in amazement. "I suppose you know that mother willed this house to Annie and me. I cannot bear to have anyone in her place just yet. I think it best to have my friends remain here until I am married."

"Married! I trust that you have made no plans for the future, Marion. You are too young to decide such a question for yourself. As your natural guardian it is but right that I make such arrangements, and they must be sanctioned by the Church."

"I am not a Mormon, father, and surely I have the right to make my own choice when I marry."

"You must remember that I am a Bishop in our church, and am sworn to obey the High Council. This property,—all of my property, and that, of my children—may be confiscated, should I refuse to do as the church dictates. You must learn obedience, my daughter, no matter what your inclinations or preferences. I must go, as I have business of importance to transact. I will be out of town for a few days. When I return I will make arrangements for bringing Sarah home. I don't like these soldiers. You must part company with them." He passed from the room without noting the look of terror that had crept into Marion's eyes.

Mrs. Herndon entered the room a few minutes later and found the sisters locked in each others arms, sobbing like frightened children.

"What is it, my dear girls? Let your old friend help you if she can."

Bit by bit Mrs. Herndon drew from the girls the import of their father's conversation. The elder woman remained in thought for a few moments, and called her nephew, Captain Hallam. He came at once.

"Wayne," she said in a tone of decision, "the time has come for instant action. You and Marion had

set the 23rd of December for your marriage, but you must be married tomorrow. Her father knows no law but blind, fanatical obedience to the church of Mormon, and she must not fall in his power. You must go at once to the army chaplain and arrange for the ceremony. It must take place at nine o'clock in the morning, and there must be a full attendance of soldiers."

In a few words Mrs. Herndon explained the urgency of the situation and Captain Hallam heartily agreed with her as to the advisability of the hurried marriage.

"Do you consent to this suggestion, Marion? Is it as you wish?"

"Yes, Wayne. I am sure it will be best. Father will prevent our marriage if he has the chance."

"Then we will not give him the chance. I will go at once and make arrangements."

"Remember the marriage must be public, Wayne, and take no risk on delay," admonished Mrs. Herndon.

"Never fear, Auntie. My wedding day will certainly call for my best manoeuvres."

At nine o'clock the following morning the first Gentile church wedding of Salt Lake City was performed in the little Protestant church, by the army chaplain. General Herndon gave away the bride, and a military escort accompanied the bridal party to and from the church. The few Mormons who entered the church while the ceremony was in progress, thought it a tableau. When enlightened as to its true meaning, they hastened to circulate the news.

The following afternoon, Edgar Howard walked, unannounced, into his daughter's sitting room his face purple with rage. Marion arose to greet him, but he waved her back in tragic silence.

"Can't you forgive us for marrying without your consent, father?" asked Marion. "You have other ties, and it is better for me to have a home of my own, which I can share with Annie."

"Share with Annie! You cannot have that pleasure, you disobedient willful girl! You have ruined me! I will be the one to suffer for your rash act. And Annie,—now that you have spoiled my plans by marrying an avowed enemy of my people,—Annie must go with me, and conform to the decree of our Council in marriage, or whatever they demand."

"Go with you! Father, I cannot—I cannot! Don't take me from my sister," moaned the gentle girl.

"Would you have me compelled to make the Blood Atonement for disobedience to the Council's orders, Annie? The marriage to one of our high church officials which has been proposed for your sister is a great honor, and must be ratified by you, or I'll be—"

Annie gave a pleading look into her father's hard face. There seemed no hope of his relenting in his stern determination to follow the decree of his church. With a plaintive cry of terror the young girl started for the door, and fell at her father's feet,—dead!

The burial of his daughter was scarcely over when Edgar Howard filed a suit for possession of the

home willed by his first wife to her daughters. Knowing the corruption with which he would have to contend in the courts, with Mormon officials in authority, Captain Hallam advised his wife to vacate the house, and go with him to Colorado, where his command had been ordered. The young wife cheerfully prepared for the long march, regretting only to leave her dear friends, General and Mrs. Herndon. To her father she wrote a letter, saying she declined to contest the suit for her home, and wished him happiness in its possession.

(Continued next week)

—BR—
(Continued from page 12)
world at thirty-three—the age that Jesus died.

Yet years passed and I did not answer that call.

Came a tall six-foot giant of a preacher, with gray hair, gray eyes, and a gray mustache, Dr. W. B. King. Came an evangelist, Hyde. Came a moving "revival service," or "special meetings," as we called them in that little town in West Virginia, a great "outpouring of the spirit"; night after night when boys and girls and men and women knelt at that same altar where my mother's body had lain ten years before.

Then came what the religious psychologists call "conviction"; nights of sleeplessness; evenings when church bells ringing across the dusk of the little town clanged in my soul.

And then a night of loneliness and terror—a sense of isolation from God—ending with that seventeen-year-old boy kneeling at his bed, promising God that the next night he would go to the altar.

The next night the crowd gathered an hour before the time set for the service. The preacher preached. The invitation hymn was sung. It was "I will arise and go to Jesus." The boy, utterly unconscious of anything but his mother's voice calling him to that altar, leapt into the aisle of the church and ran to the altar, kneeling at the very spot where his mother's body had lain.

That boy was so absorbed in his own problem that he did not know that an entire seat-full of his school friends had followed him to that Methodist altar. He was there battling his own way to God; praying, weeping, hoping.

There were some things of the flesh that he was not willing to renounce. That battle with his physical self lasted for an hour. Then came a voice: "Will you renounce all for Me?"

It was clear that only a willingness to renounce stood between him and God. The minute that was clear, the thing was done. Suddenly to that boy came regeneration, conversion—whatever you may choose to call it.

A sudden physical exhilaration swept over him. He leapt over the altar, into the arms of his own father, who gathered him to his breast whispering, "My boy!"

—BR—
Two small boys were engaged in earnest conversation. "I heard my mother reading about ice jam," said one. "I wonder what it is."

"I guess," said the other, "it's the kind little Eskimos eat." —Ex.

CHURCH FEDERATION OF LOS ANGELES

—O—
January 23, 1930.

Dear Brother:

Unemployment among the bona fide citizens of Los Angeles is assuming a severe condition and I feel sure that you will gladly do your best to help ameliorate this condition.

We have approached the Board of Supervisors, the Board of Education and the Water and Power Commission, urging upon them the necessity for carrying forward at once public works that will give labor to unemployed citizens. We have also written to many scores of employers of work, asking them to do their best to create employment at this time of trial.

The transient visitor who may be in distress and the homeless men who come to Los Angeles merely for the winter, may find relief when needed through a number of agencies, both public and private, in the City, but there has been no adequate effort put forth to make it possible for bona fide citizens who are out of work, to find employment. It is for that reason that the Church Federation has made its direct appeal to employers and to our Municipal authorities.

We are begging you as Pastor to lay this matter before your congregation and ask the members to do what they can to give work to unemployed fellow citizens, giving preference to those men who have wives and children dependent upon them. We believe this to be in Harmony with the mind of our Master.

—Edwin P. Ryland,
Executive Secretary.
—BR—

L. T. DYESS, OF MERIDIAN,
ORDAINED TO THE MINISTRY

Sunday evening, January 19, 1930, L. T. Dyess, a business man of Meridian and a member of the Highland Baptist Church, was ordained to the work of the ministry. The ordaining presbytery was composed of the following ordained ministers: S. F. Lowe, R. W. Sumrall, R. S. Gavin, of Meridian, and W. A. Roper, of Tylertown.

Brother Dyess has been one of our most useful laymen, having been for several years our Sunday School Superintendent, and was at the time of his ordination one of our deacons.

He is just in the prime of his physical manhood, is well educated, and is right up to the minute on all Baptist work.

His good wife, too, is a fine Christian lady—and one of the most effective workers we have.

They have no dependent children, and are ready for permanent work anywhere the Lord may open a door.

Bro. Dyess prefers a group of country churches—and if the Lord and the brethren locate him in such a field in Mississippi, my prediction is that he and his faithful wife will do a most effective work for the cause.

Before entering business in Meridian he was a teacher—and he carries his aptness to teach into his work as a minister.

Interested congregations may address him in Meridian.

—R. S. Gavin,
Pastor Highland Church.



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